The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. New Series.—No. 34. SATURDAY, AUGUST 25, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

August 26th 1883.——Acts XIII. 1—12.
For Comment see last *Guardian*.
Sept. 2nd 1883.——Acts XIII. 13-16, 43-52.

Paul and his two associates availed themselves of an opportunity ofcrossing over to the continent, landing at Perga. Aboundless field was now before them, and it was now with them as with mariners who have been for a season hugging the coast, and who cease to do so, launching out upon the unknown, illimitable ocean. The prospect was rather too much for Mark, the nephew of Barnabas; he thought it would suit him better to go back and relate to his friends the remarkable things that had occurred in their Cyprian tour. Paul did not approve of this, but Mark was not hindered thereby from doing what he wished to. His faith was weaker than Paul's; he saw the dangers looming before this missionary party, and thought that the time had not come for such a bold invasion of the enemy's territery. His purpose seemed seriously to cripple the little band, and if Paul and Barnabas had not deeply felt that the Lord was calling them forward, they would have reasoned that it was not expedient to attempt so great a mission with such a feeble agency. Their faith stood the trial of Mark's defalcation, and they only strengthened themselves the more in the Lord. Perhaps there had been little fruit of their labours in Cyprus, and this may have had something to do with Mark's discouragement.

At Antioch of Pisidia, Paul and Barnabas went into the synagogue on the Sabbath day, and they who had charge of the meeting gave them an opportunity to address the assembly. Bear in mind that our Churches are framed on the synagogue pattern, rather on that of the temple, and it was apparently no uncommon thing that exhortations should be given by strangers who might be present. Paul availed himself of the opportunity given and addressed the assembly.

Like Stephen, he begins by sketching the early history of the Jews, or rather of God's dealings with them. It was God who brought them out of Egypt, preserved them in the wilderness, and took their successors into the promised land, after destroying before them the Canaanites. It was God who gave them judges, who gave them King Saul when they wanted a King, and afterwards King David. Then the Apostle passes on to the promised Son of David, and the mission of John the Baptist. By submitting to the baptism of repentance, "all the people of Israel" publicly testified that the time had come for the appearance of the Messiah, and acknowledged before hand as the Messiah the one whom John the Baptist was about to introduce to them. But when he actually appeared they rejected him. But God raised him from the dead, to his own right hand, and through him Salvation is now being preached to all sinners, with the result, that they who believe on him are thereby justified from all their transgressions and failures, and unbelievers are hardened. Paul preaches the Gospel of immediate Salvation, and when the assembly broke up, the Greeks that were present expressed a wish to hear the Gospel message again. Many of the Jews and proselytes followed Paul and Barnabas and avowed their belief in Jesus as the Messiah. The missionaries laboured with these during the following week, to confirm them in the grace of God.

On the following Sabbath there was an immense concourse of people at the synagogue. The Jews saw with astonishment the effect produced by the preaching of the Apostles, and their pride was wounded by the thought that the Gentiles were taking such an interest in Jesus the proclaimed Messiah. The wall of partition was disappearing too fast for their comfort. Had they heartily embraced the Gospel message, probably the great bulk of the inhabitants would have turned to the Lord. Observe that these wonderful effects were not produced by any excellency of speech, any force of oratory. Nothing could be simpler, we might say balder than the statement of Paul here recorded. It was an unrhetorical statement of facts, but the facts were the grandest that could be put into language. The Jews took up a hostile position, and spoke vehemently and bitterly against the preaching. Paul and Barnabas recognized in this a providential indication that they should give their attention to the Gentiles. Hitherto, they appear to have preached only in the Jewish synagogues. Those who were awakened among the Gentiles of Antioch of Pisidia heard with joy this decision of the Apostles, and glorified the word of the Lord, told of the power and blessing that dwelt in it and accompanied it. The prophecies quoted by Paul showed plainly that God had from the beginning ordained that salvation should be preached to the Gentiles, It was no new thought of the Apostles, no dernier ressort to which they were driven by their failure among the Jews; this was the representation loudly made by the Jews; but the prophccies cited by the Apostles showed that it was by the fore-ordination of God that the Gospel was set before them; and "as many as were ordained to eternal life believed." They who were saved owed this salvation not a change in God's plan, but to the fore-ordination of God who said to Abraham, In thy seed shall all nations of the earth be blessed. So the word was diffused through all that region. But the Jews stirred up the devout and honourable women (proselytes) and the chief men of the city, and finally succeeded in getting the two preachers expelled from the city. But the disciples were filled with joy and with the Holy Ghost. Christ said concerning the Spirit, Ye know him. Believers know the Spirit, and look unto Jesus, and do not lose heart when their leaders are sent away.

WEEKLY REVIEW.

—A contemporary, speaking of the wonders wrought by the principles of modern sanitation, says that the death-rate in London has fallen from 80 per thousand in the 17th century, to 50 per thousand in the 18th and to 24 at the present date. We do not at all question the fact that great improvements have been effected by the attention given to principles of sanitation in modern times, but we are somewhat skeptical of the reliableness of 17th century statistics. Eighty per thousand is one in $12\frac{1}{2}$, and unless there were a portentous increase in the birth-rate (which of course there was not) would soon have buried the entire population. With such a fatality at the metropolis, people would have been slow to flock to it. The registration of deaths in London two centuries ago, was, we fancy, very defectively carried out.

—The missionaries of Kobe and Osaka (Japan) have passed a resolution embodying the opinion that a missionary in Japan, with a view to the largest amount of usefulness, should not be expected for a period of three years to take any responsible charge, but give his whole time and strength to the work of securing a knowledge of the language and people.

—The Ch. Miss. Intelligencer for July announces the completion of the Cashmiri New Testament, and the publication of Luke and John in the Pahari language (Rajmahal Hills.)

—The opinion is expressed that the Indore Missionaries are unreasonable in asking for liberty to preach the Gospel in the Holkar's territory. It appears to us very strange that representatives of all other religions are allowed to live and labour and proselytize in the Indore territories, with the one exception of those who speak of Christ. Hindoos may become Mahomedans or Brahmists, and the Government take no notice; but if any body gives a Christian tract, or is heard speaking of Christ in the open air, the whole force of the State is brought to bear upon him and there is no peace till he be expelled the country. And yet the Maharajah is loud in his professions of loyalty to the English Government and to H. M. the Empress-Queen. The *Indian Witness* says:

The action of the Indore Durbar in prohibiting the Canadian missionaries from all missionary operations in the city of Indore, has excited the most serious attention of the missionaries in Calcutta, and no doubt the same effect will be produced in other parts of India. This is not a mere matter of police annoyance, or of partial restraint, as in the case of the Salvation Army, but it covers the whole ques-

tion of religious toleration in Native states. The missionaries at Indore are not restrained from certain modes of work merely, but are absolutely prohibited from all work as missionaries. The late Sir Salar Jung, while occupying a most difficult position at Hyderabad, pursued a much more enlightened policy toward missionaries, and in some of the other Native states they are not only tolerated but encouraged. The whole question of religious toleration has now been raised at Indore, and we have no doubt the matter will be agitated both in India and England until finally settled in favor of absolute and equal toleration for all. It has been decided to call a special meeting of the Calcutta missionaries at an early day to consider the question.

—A CORRESPONDENT of the *Indian Witness*, under the head of Fetishism, fills three columns with what he considers argument, and some others rubbish, to show that to bring about the union desiderated by our Lord, Baptism and the Lord's Supper should be given up. He seems to think that because Baptists and Pœdo-Baptists so strongly disagree, they will both heartily embrace the *tertium quid* of Non-baptism; and because Sacramentarians and Evangelicals so strongly antegonize each other, both parties will delightedly accept the rice and water of the Brahmists. How happens it that while Episcopalians and Presbyterians have had the opportunity of sinking their differences by becoming Congregationalists they have not done so?

—THE Burmah Prison-Report for 1882, as quoted by a contemporary, shows that 517 of the prisoners (out of 12,982) were opium-eaters, of whom one-third were confirmed in the habit. If they had been imprisoned in Western India they would have received their regular allowance of opium, under the erroneous idea that it was a matter of vital importance. The authorities in Burmah, are not shackled by any such scruple, and the 517 opium-eating prisoners were at once deprived of their darling drug, and that without any ill consequences. We have no doubt that they suffered a good deal when first deprived of it; but it was a grand thing to be delivered from this cruel servitude. They were freer in prison without it, than they had been before imprisonment, with it.

—THE *Indian Chr. Herald* has some remarks based upon the local Municipal returns of births and deaths. It would appear from these returns that the births among Hindoos are 10 per 1000, among Mussulmans 20 and among Christians 35. We fear that the only legitimate deduction from this is that the Hindoos are delinquent in the matter of reporting births, the Mahomedans less so, and Christians not at all. In Bombay the registration of births is still only an approximation to the facts, and cannot be used as data. We think it not unlikely that the highest prolificacy is among the Hindoos.

—THE Rev. T. R. Lawrence, writing in the *Record*, expresses the opinion that "the reluctance to accept a literal interpretation of prophecy has been the broad road to inconsistency, doubt and muddle." He says:

If such details as "They part my garments among them, and cast lots upon my vesture" were fulfilled to the letter, why should not other detailed literal fulfilments be expected?

If we turn to the 22nd Psalm, from whence the above expressions are taken, we find a good many indications that no one can accept as literal. A strictly literal exegesis will make it appear that the Saviour on the cross was surrounded by bulls, strong bulls of Bashan, a ravening lion, dogs, unicorns and wicked men. The greatest exhibition of displeasure made by Christ to the disciples was when they understood as literal his warning about leaven. See Mark viii. 19-21. The fact is it would be a great mistake to lay down any sweeping rule of literal or figurative interpretation, in the explanation of Scripture or of any other writings. With regard to prophecy, the language must often be figurative, because the things spoken of are beyond the experience of those to whom they are first spoken, and can only be apprehended through figurative language. Things that eye hath not seen, nor ear heard, nor heart conceived, can only be depicted by symbols. Prophecy said that the Messiah would be called Immanuel. He was really called Jesus, but the word Immanuel best revealed to the contemporaries of Isaiah the character of the Messiah. Elijah was to come before the Messiah; John the Baptist came 'in the spirit and power of Elijah.'

—IN the discussion on Preaching to the Heathen, at the Decennial Conference, one of the speakers (Rev. Mr. Broadhead) said: "It was a great mistake to talk as if the Hindoos were a nation of philosophers. Hinduism was a system of philosophy for the learned few only. For the masses of the people, Hindu Philosophy had neither existence nor meaning. The point of contact was not the common truths found alike in the Shastras and in the Scriptures, for the masses knew nothing of the truths of the Shastras, but the universal consciousness of sin and the universal longing to make some atonement for sin." This remark deserves attention. It is quite true that the system which dominates the minds of the masses in India, is not that which is contained in what are called the Shastras. The missionary who proposes to preach to the masses in this country, will find it chiefly important to become acquainted with Hinduism as it is in the minds and practices of those whom he addresses. Otherwise he may be attacking things to which they are largely indifferent. We wish that our experience favoured the view expressed about the universal consciousness of sin and longing for atonement. The people seem to have no conception of the true nature of sin, as committed against a Being of infinite holiness or majesty, and seldom indeed is one found who is not content with such atonements as are abundantly found among them, the root idea of which seems to be to make good the violations of God's commandments by doing something not commanded.

—THERE is a paper published in Madras, in the English language, under Native editorship, called *The Philosophical Inquirer*. In last Sunday's issue the first article is professedly a reply to the Rev. R. S. Hume's pamphlet "Is Christianity true?" The writer thinks that some of Christ's teachings are bad. They are certainly inconvenient, and very likely the *Philosophical Inquirer* might find something more generally palatable. He says that if Christianity means keeping the commandments of Christ, he will defy Mr. Hume to show him two Christians in the whole of Christendom. The Apostle John says, The world knoweth us not, even as it knew him (Christ) not. No one disputes that a great majority of those who profess to be Christians, are accustomed to substitute their own will in many things to the will of Christ. A true philosophical inquirer will not be diverted by such a fact from studying the system as the Founder has given it. Mr. Mill and Mr. Voysey are summoned to prove the flaws in Christ's character, but the instances cited are so irrelevant that they simply show how difficult it is to find any real flaw in his character. The second article is on Mr. Sinnett's "Occult World." Here the skeptic is no longer a skeptic, but the most credulous of men, swallowing without any difficulty the stories about Koot Hoomi, the invisible Genius of the Himalayas, who uses Mad. Blavatsky's hand to write his messages without her being conscious of it. The next article is an attack on the Arya Somaj. The next is to prove that man has *descended* from some *lower* animal.

—AN account of the last days of Thomas Paine, taken from the *Chicago Standard*, appeared lately and gave great offence to some worshippers of Paine in Madras. The report, we are assured, is quite reliable. Some eight or ten years ago we remember to have seen in the *New York Observer* an account essentially corresponding, supplied by a Mr. Thorburn one of the oldest and most respected citizens of New York, who testified personally to the facts.

—A daughter of Sir Samuel Baker, aged 29, committed suicide last month. She belonged to the All Saints' Sisterhood in London. The Coroner's jury gave this verdict:

"That deceased died from injuries inflicted upon herself, she being at the time of unsound mind, induced by mental and physical strain in her work as a Sister of Mercy in London.

Of course many will be ready to attribute this sad result to "too much religion." There may be too much religion of a wrong kind, namely where a mind is deeply burdened with a sense of obligation without any corresponding sense of the grace of God. The remedy for this is to look to Him whose yoke is easy and whose burden is light.

—A FRIEND at Allahabad sends us an account of a Musical treat and Temperance meeting combined, in the Methodist Church of that station, Rev. C. P. Hard, Pastor. The place was crowded, Major Clutterback was in the chair, Genl. Sir Herbert Macpherson and Surgeon-Major Biggs were on the platform. The subject of the service of song was Elijah. Dr. Biggs afterwards gave an address on "Drink." Himself for 25 years a total abstainer, he strongly urged his hearers to adopt the principle. He had been at one time in charge of 500 lunatics, at another superintendent of a work-house. Among the former 60 cases out of every 100 were caused by alcohol, and a majority of the inmates of the work-house were there from the same cause. Total abstainers were seldom if ever attacked by sunstroke, and were seldom troubled with abscess of the liver. To buy beer was simply to pay an exorbitant price for dirty water; with very little that was nourishing it contained much that was injurious. The peculiarity of alcohol is that it intensifies the thirst it is intended to slake; it tends to incapacitate men for doing without it; and while men aim at moderation they are carried past it to drunkenness. The speaker said that its effects were often transmitted to infants, and the trouble that some had in teething was often attributable to this. Experiments made by Dr. Parkes in

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

Madrid with two bands of labourers, one supplied with water, the other with beer, showed that the water-drinkers were able to do much more work than the others. After a few words from the Chairman, Mr. Hard read the Blue Ribbon Pledge, and at the close of the meeting many took the pledge and about forty donned the Blue Ribbon.

—CHOLERA is not on the increase in Bombay. The average of the last three weeks in about 95 a week. It displays great virulence in spots. Out of one house five persons died in one day. After the first case, three others who were attached were taken to the Cholera Hospital, who all died, and one who had assisted in conveying them also caught it and died. It is of course a great disadvantage, when men are stricken with cholera, to send them one or two or three miles to a Cholera Hospital; local treatment would seem to be the best thing; but under the circumstances we suppose this is sometimes impracticable. Cholera appears to be subsiding in the Deccan, but is still very fatal in the Berars.

—APPREHENSIONS of another famine began to be apprehended, but within a few days timely and copious rains have fallen in most of the threatened districts.

—THE French are going to try Mr. Shaw, the missionary of Tamatave, by Court-Martial. Mr. Gladstone appears to take all these things very quietly and says that nothing has occurred in Madagascar to disturb the friendly relations of England and France. It will be a sad day for the world when statesmen feel that if they interfere not when another power tramples upon the weak, they themselves shall be exempt from interference when similarly engaged.—The French have met with another repulse in Tonking.

—A report has been received that the Ameer Abdoul Rahimon of Cabul has been shot by his nephew; but it has not been confirmed. We can well understand that the large subsidy given him by the Government of India, would excite the distrust of his nobles and subjects.

NOTICES OF BOOKS AND REPORTS.

Christian College Magazine. August. The first article is on Spiritual Culture, by the Rev. Robert Scott, of the Free Ch. Mission, Bombay. If deals particularly with the law of Self Renouncement. Culture is shown to be not a bringing up of the greater out of the less, the good out of the bad, the clean out of the unclean, but the renunciation of the life vitiated by self and reception of the life of Christ through regeneration. We make the following extract from this article:

Herein then we see the optimism of Jesus, and the rich depths of His Gospel. He believed in Redemption and more glorious life. He looked with undying hope over all the sin and misery of life and had a full and joyful consciousness that his work of restoration would triumph. Some men, some peoples, have shirked the problem and shut their eyes to the facts of life. Others have faced them and ended in despair. The dream of *Nirvana* has been made a goal. Jesus taught both Sin and Salvation. Not merely did he, with the winnowing fan of Divine righteousness, separate the good from the bad, the true from the false, and bring home to man the consciousness of sin in all its heinousness and deformity: not merely did he teach the necessity of regeneration, the perpetual duty of self-renouncement; but he wrote in the hearts of his followers the truth that in this self-renouncement there is hope and joy; that this is the royal road to power, to peace, to blessedness. The power of self-denial, the beauty of humility, the preciousness of suffering, the sanctity of sorrow, the happiness, the blessedness of righteousness—these for all ages the Christ revealed.

The next article "Where is now thy God?" is written to meet the athistic tendencies of young India. Several good points are made. For instaace Lubbock's eulogy of the ants "as having a fair claim to rank next to man in the scale of intelligence" is quoted, and the following remark is appended: "Had our knowledge of them been derived chiefly from the capacity of their brain-pans, if they have such convenient structure, we should hardly deem ourselves honoured by their alleged proximity to us in mental power." We venture here to make a point of our own. Is man to be complimented upon the Intelligence that so accurately decomposes the air that visits his lungs, extracting the oxygen and giving back the carbonic acid gas, converts chyme into chyle and chyle into blood, and blood into a score of heterogeneous things flesh, skin, muscle, nerve, bone, teeth, hair, and keeps the engine of the heart a going for 50 or 80 years without a moment's intermission? No man will dream of attributing this to man. It is equally absurd in our opinion to ascribe to the intelligence of the ant the various activities that characterize its struggles for life and food, seeing that these are the same from generation to generation. Again, men tell us now a days that all mental processes are in connection with a physical cerebrum. Where then, we ask, is the physical cerebrum by whose changes the prodigious intelligence concerned in the conservation of man's organism are to be found? Where, please?—A second article on J. Clerk Maxwell follows, and one on Student Life at Oxford. There is an article on Insectivorbus Plants by the Editor. We read a goodly volume on this subject not long since, but must confess that we still doubt whether plants are actually fed through their leaves by decayed animal matter.

REPORT of the Guajrat Orphanages, 1882-83. These Orphanages are connected with the Irish Presb. Missions. At Surat are 48 girls, 2 boys; at Borsad, 15 girls, 17 boys; at Ahmedabad, 4 girls, 18 boys; at Anand 3 and 1; and at Gogo 1, a total of 120. Total expenses for the year Rs. 5,577. Some of these orphans are children of Christian parents, but the majority are not. All receive Christian care and nurture, and an education fitted to help them in the battle of life. Many have given their hearts to the Lord. About a quarter of the expense of these excellent institutions is raised in this country.

WE have received the following: Sources of Hindu Philosophy, two pamphlets; The Age of Hindu Philosophy; A Paper on the Koorkoos, by Albert Norton; Golden Thoughts on Mother, Home and Heaven.

COME in, and bring your wife or your husband with you—not by fretting about religion, or dingdonging them about religion, but by a consistent life, and by a compelling prayer that shall bring the throne of God down into your bedroom.

The Bombay Guardian.

SATURDAY, AUGUST 25, 1883.

LOCAL SELF-GOVERNMENT AND LOCAL OPTION.

KING Ahasuerus, having issued a decree for the destruction of the Jews scattered over the Medo-Persian kingdom, could not recal it, lest his dignity should suffer, but issued another decree empowering the Jews te defend themselves when attacked. It is thought that the Government of India, having licensed the propagation of the liquor-traffic through the length and breadth of this country, may not now by new legislation directly curtail that traffic; and we have accordingly suggested that the people of this country be allowed a local option, to save their villages, towns or districts from the invasion of this most ruthless of all destroyers. It is a good many years, perhaps twenty, when as yet there were considerable portions of Indian territory not taken possession of by the drink-traffic, that we first proposed that the power of local option should at least be bestowed upon the communities where grog-shops had not been opened. We spoke again last week of the desirability of the matter. We fear that there are very few localities now in India where intoxicating spirits are not sold; even among the hill-tribes the grog-vender drives his too-successful traffic. The power of local option should now be bestowed upon all communities; and if the Government were really sincere in their desire rather to sacrifice revenue than promote drunkenness, there would be little difficulty about the matter. Great professions of a desire to bring about some liberal measure of local self-Government, have lately and loudly been made; and plaudits and thanks have been forwarded from a hundred parts of India to Lord Ripon because of his professed interest in this matter. If this were only to issue in the extension of jurisdiction to one or two native judges, it would be a new instance of *parturiunt montes, nascitur ridiculus mus.* We cannot conceive of any thing that would more unequivocally and at the same time legitimately demonstrate the sincerity of this desire to promote local self-government, than to give the people the right of excluding grog-shops from their neighbourhood. The opening of such a shop in a retired community where at certain seasons the people have a great deal of time on their hands, without the culture that shows them how to use it, is simply to open up a bottomless pit there. In the neighbourhood of New York is a place of dangerous navigation called Hell-gate; such a shop as we have referred to is indeed a hell gate. We are glad to see that the attention of some of the native journals is being drawn to this matter. The committee of the Sarvajanik Sabha, have committed themselves to a demand for handing over the control of licensing absolutely to the Muncipalities, and express the opinion that until they are allowed an influential voice in this matter there is no prospect that the evil complained of shall be diminished. The *Bombay Gazette* regards such counsels as regrettable and impracticable. Whatever Government may do, this, our contemporary is persuaded, it will not do. Why not?

ASHRUSCOPY

How can Government give proof of its desire to save the people from intemperance, but by restricting the traffic? And what better way of restricting the traffic than to let the people determine whether such hell-pits should be opened up in their neighbourhoods? There is a rage for sanitation in India now, and communities are constantly urged to remove from their precincts whatever is insalubrious; but more than all stagnant pools and fœtid dung-hills, the grog-shop wars against the health and well-being of the community.

In the days of Sir Bartle Frere the editor of the *Bombay Guardian* was invited by H. E. to serve on a Committee for the revision of the Abkari Act, with a view to the diminution of intemperance. One of the other members of Committee was a member of the Civil Service of long understanding, who did not seem to take a very hopeful view of the business. He insisted that the first thing to be done was to call upon the Collectors in the Presidency to furnish complete statistics of what had been done under the Abkari Act for the last 50 years in their several Collectorates. This gave the Committee a pretty long respite. One after another an outcry came up from the several Collectorates to the effect that the additional labour thus imposed upon them was enormous, and could not be accomplished without an increase to their establishment. This difficulty, by hook or by crook, was tided over. After a great interval the voluminous tables began to come in, but nothing could be done till all should come in. The writer of this, not having been brought up in the school of red tape, was skeptical of the need of such procedure, and believing that nothing would come of it, he resigned his place on the Committee, and forwarded to Sir Bartle a minute embodying his views.

The Government stultifies itself when it professes to desire to curtail the liquor traffic, and goes on year by year farming out to the highest bidder the power to "liquor" this or that region; just as many a man who is fond of his peg, stultifies himself by loud resolves to keep within the bounds of moderation, Government seem to think it one of their most sacred duties, to look carefully to the prosperity of a few individuals interested in the liquor traffic, and overlook the deeper interests of the community at large.

Our contemporary insists that Government cannot afford to alienate such an important item of revenue as that derived from liquor-licenses. He will pardon us for saying that in our opinion Government could better afford to be without it than to have it. This kind of money makes a hole in the pocket and disappears. Increased consumption of liquor means increased poverty and increased crime and an increased police force and Courts and gaols and dispensaries. The liquor traffic preys upon other traffic and devours it. It is the great enemy of true commerce and true progress. And we cannot join our contemporary in recommending our Native friends to desist from seeking the form of local self-government implied in local option.

EATING THE WORD.

"The danger of church-going largely depends on the form of worship, but it may be affirmed that even the most perfect church affords to all worshippers a greater or less temptation to parasitism. It consists essentially in the deputy-work or deputy-worship inseparable from church or chapel ministrations. One man is set apart to prepare a certain amount of spiritual truth for the rest. He, if he is a true man, gets all the benefits of original work. He finds the truth, digests it, is nourished and enriched by it before he offers it to his flock. To a large extent it will nourish and enrich in turn a number of his hearers. But still they will lack some thing. The faculty of selecting truth at first hand and appropriating it for one's self is a lawful possession to every Christian. Rightly exercised it conveys to him truth in its freshest form; it offers him the opportunity of verifying doctrines for himself; it makes religion personal; it deepens and intensifies the only convictions that are worth deepening those, namely, which are honest; and it supplies the mind with a basis of certainty in religion. But if all one's truth is derived by imbibition from the Church, the faculties for receiving truth are not only undeveloped but one's whole view of truth becames distorted. He who abandons the personal search for truth, under whatever pretext, abandons truth.—What is meant to be a stimulus to thought becomes the substitute for it. The hearer never really learns, he only listens."

We have taken the above from a work already noticed in our columns, "Natural Law in the Spiritual World." The object of the remarks is not to discredit or depreciate the ministrations of Christian assemblies, the public faithful exposition of the word of God to Christians; no man will gain any thing by neglecting these; but to guard against the habit of relying upon these for the maintenance and development of the Christian life, to the neglect of the private searching of the Scriptures. We are persuaded that there is need of such a warning. We believe that the word of God is in a startling measure ineffective and unfruitful because Christians take it for granted that the regular passive attendance on the public ministry is a sufficient safe-guard, and that in some mysterious unrecognized way the word does them good, though no conscious impression is made by it. When we think of the millions who, Sabbath after Sabbath, come and plant themselves directly in front of the artillery of heaven, that their sins and evil tendencies may be bombarded by the word; when we think of the painstaking, intellectual gifts, culture and oratory of many of the preachers; it seems to us wonderful that the world should continue to go on very much as it did, and that spiritual wickedness should maintain itself in high places. It is not, we believe, because of any particular defect in the Gospel ministry, that this amazing unproductiveness is witnessed, but because a certain process is neglected to which the Scriptures attach a high importance, and which is sometimes designated 'eating the word of God.' "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart," Jer. xv. 16. Persons that have been newly converted find the public preaching very quickening, because they listen with *curiosity*; they expect to hear something new, interesting, impressive, and they are not disappointed. But after a while, their sense of need becomes less intense; they listen with less curiosity, and accordingly with less profit. Just then they need to be guided to the experience of the Psalmist: Blessed is the man whose delight is in the law of the Lord and who meditates therein day and night. They need to be told that the word of God yields its richest blessings to those who deal with it as they do with food for the body, separating into little mouthfuls to be carefully masticated and gradually assimilated. Our Lord saw the danger of drifting into a habit of hearing the word without getting out of it the life-giving properties He says: "Therefore speak I unto them in parables, because seeing they see not, and hearing they hear not, neither do they understand." A parable makes the hearer sensible of his ignorance; something is evidently hidden from him in the form of a story; the consequence generally is that curiosity is awakened. In fact, Scripture generally is in a form to challenge thought and enquiry; it cannot be apprehended on a cursory reading; attention, scrutiny, meditation are needed.

The habit of private, daily prayerful believing meditation on the word, will enable a man to profit more by the public preaching of the word. It is in this way, and in this way alone, that men eat the flesh of Christ and drink his blood; Christ's life becomes their life; and men will derive little benefit from the Lord's Supper unless there be this private intercourse with God in the word. The Spirit of God is given to guide us into all truth, and sanctify us by the truth.

REMINISCENCES. CCXXV.

Extracts from Note-book, May 1849.

May 22. Rev. 11, 11 & 12. The resurrection and ascension of the witnesses are probably the same thing differently represented. Pentecost beheld the resurrection and ascension of the church of Christ and of his word. Both these were held in supreme contempt. His cause was regarded as extinct. No disciple was seen any where preaching Christ. And his words were regarded as those of an adventurer, or malefactor. But suddenly, all Jerusalem beheld the resurrection of this extinguished church, and this despised word; they saw the Spirit of life enter into them; they saw the God of heaven acknowledging them; they saw them as it were translated to heaven, brought into close intimacy with God; so that they were pricked in their hearts and cried out What must we do to be saved. And so it is to be again. The word of God, how despised a thing it is. How contemptuously is it handled even by those who profess to be its guardians. What outrageous liberties taken with it in the way of interpretation. One thing especially is to be observed, that the representations of future punishment in the Bible have lost all their power. If men admit the doctrine into their confessions of faith, it is through a sort of courtesy, because it is found in the pages of God's word, but as for the thing itself it is a phantom, now forever dissolved. A phantom given for a time and for a purpose, returning to its nonentity on the fulfilment of these. Now is this condition of the public mind to continue? Have they really got the victory over this truth, and is it never more to show its head among men? Is the minister shut up to the other motives of the Bible, and cut off from this forever? I do not believe it. I believe the day is coming and now is, when the whole Bible is to rise again, and be invested with the attributes of God. I believe this despised truth of the damnation of unbelievers, and their everlasting torment in hell fire will be preached with a power that Edwards or Emmous never dreamed of. Before heaven and earth pass away, every jot and little of God's threatenings are to produce their effect upon the world. Then will there be hailstones of a talent's weight.

Matt. 4. There may be as perfect a trial by means of the imagination, as of external things. Our character appears just as unequivocally in

the way we are affected by the fancies that come before our minds, as in the effect produced by actual events. It is the same wicked lust that is excited by an imaginary picture, and by a real object. We ought to study the exercises of our imagination, with a view to self-knowledge. The holy man will hasten to drive away an evil imagination, just as he would hasten to turn his eyes away from an unchaste exhibition. Christians are all the day long undergoing trials of this kind, without being aware of it. If we detect the adversary in our musings and reveries, it will be a great victory. Christ detected him perfectly, and conversed with him and confuted him. If we overcome him in the secret recesses of our imagination, we will easily overcome him in the thoroughfares of life. Christ discovered these suggestions to be from Satan, by comparing them with the word of God. And when one of them seemed to derive a shadow of authority from a certain Scripture, yet he prosecuted his search, till he found a decisive text. Try the spirits whether they be of God.

In the second temptation Satan shows himself instructed by the failure of the first. He finds a promise addressed to all saints, he assails Christ in his humility.

This portion of Scripture will be one of the means, apart of the fire from heaven, by which the saints will overcome Gog and Magog. If the holy nature of Christ was susceptible to temptations, and was liable to fall, and a conflict was needed that it might not fall, then is our present experience (they will say) no proof that we have not attained.

Christian experience is like a succession of sieves, each one finer than the other. The first excludes sins of a certain coarseness; the next one detects and separates sins in that which was before esteemed passable; the next searches still more rigorously; after all this purification the believer still finds himself compelled to examine constantly and diligently. Growth in grace is as growth in the knowledge of sin. It is important, in examining ourselves to be aware of the possibility of finding sin in every thing we direct our attention to; if we have an idea that here there cannot possibly be any sin, we shall not find any; Satan will lie hid behind his bundle of straw.

Our only notion of the infinite is, that it is something beyond our experience. We cannot be made acquainted with the holiness of God by the statement that it is infinite. We must go up the ladder of his holiness step by step. We must travel through the Bible. It is a very little of God that can go into our minds at once; hence the necessity of fastening with all our minds upon every thing that contains God, till we have exhausted it. The Bible does not speak of God as infinitely holy &c., but exhibits in a thousand ways his holiness. A heathen may agree with me, just as unconverted persons at home, that God has such and such perfections, and in an infinite degree; and draw the inference that his knowledge of God and mine are equal and our God the same. God must be looked at in the detail of his acts and words, in the walk of Jesus Christ, to be fairly known. The lily tells me more of God than the mountain. God never gave me a more valuable intimation than to lay hold of his word in its smallest fractions, and feed patiently on each, and this same rule is to be observed in the study of nature.

Matt. 4, 9. On the one hand was set before Christ a path of difficulty, privation, dishonor, abandonment, Gethsemane, scourging, condemnation, universal rejection, crucifixion; on the other, if he chose to become such a Messiah as the Jews were expecting, and set up a temporal kingdom, there was presented to him the prospect of universal dominion, unbounded influence over men's minds, and the opportunity to do them good to his heart's content. God sought to see if he could be bought off from his peculiar work by the most fascinating offers These were the views, that had such fascination for his followers afterwards and hindered them from understanding all he said concerning the cross. This seems to be a rule with our God; when we are solicitous for some great blessing, he tries us to see if any thing short of it will content us.

2 Thess 2, 4. Who exalteth himself above all that is called God. No one has a right to absolve a subject from his obligations to his prince, but some one superior in authority to the prince. Now the Pope by his indulgences dispenses a person from rendering obedience to God, and in this as well as other ways makes himself the superior of God. I have seen indulgences by which a person obtained a pardon for all the sins he might commit in 30 days.

I am inclined to interpret the 6th of Revelation thus. 1*st* seal, Christ. 2*nd* Refers to the schisms, controversies, great doctrinal conflicts in the church, which began soon after the Apostles' days and which waxed more and more violent, till this thing became the most conspicuous feature of those times. The church was torn in pieces by intestine strifes. This is here represented by one that was to take peace from the earth, from the only place on earth where true peace could abide, the church of Christ, so that they should kill one another. It was not the emperors that killed the primitive church; it destroyed itself by divisions. 3*rd* seal represents I think a power that lays its hand upon the riches of the grace of Christ, and says you shan't have them without paying for them. A man shall not have the forgiveness of his daily sins, without paying something; that is he must merit it, either himself or by proxy—; hurt not the oil and wine, do not audaciously lay your hand on God's gifts, do not presume to think that they are to be given to your profane touch; touch not the word of God; let the priest teach you; confess to him; let him perform mass for you; let the saints intercede for you &c. &c. Is. 55.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.
SUNDAY. GRANT ROAD, 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort: 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Received for Salvation Army from K. C. Rs. 5.

Received for M. E. Church from K. C. Rs. 10.

Epitome of News.

SATURDAY, AUGUST 18

—*Poona Observer*: We hear that a criminal case was recently tried at Kolapoor, which resulted in the conviction of a Hindu woman named Ghandareebhaee, who was sentenced to eight years' rigorous inprisonment. It appears that Gandareebhaee's husband proposed to bring home a second wife, as his first wife had no children. This Gandareebhaee would not allow, and subsequenly pretended to be *enceinte*. In the meantime, a neighbour of Gandareebaee's named Baeenabhae, was confined of a son, and the former, to please her husband we presume, one night stole away this child and covered the little thing with cowdung cakes. There was, of course, the usual noise and confusion as to the missing child, who was after a short time found, and, strange to say, alive, but the poor thing after a few minutes died.

—*Times of India*; Calcutta, 17; The pundits of the Maharajah Dharmshaha, Benares, have presented his Highness with an address, which has been forwarded to Mr. Justice Norris. They say: "We do not see how the learned judge Norris can be blamed in any way. He did not do any *jubberdasti*, or drag any deity into the court, as Baboo Sourendra Nath was pleased to say in his paper the *Bengalee*. We do not see any danger from the judge. If there is any danger to our religion, it may be from men like Sourendra and his Brahmo friends, who would take their family idols to any place, who would allow Brahmini girls to be married to any low caste men, who would make laws to confirm such marriages. We further hear that this same Kulin Brahmin went to England to better his condition, and lived in hotels, eating and drinking those things which are against our religion.

—The population of Egypt is 6,798,230. Of Japan 36, 700, 110.

—*The London Missionary Chronicle* reports a remarkable native prayer-meeting held in the Memorial Church, built upon the "Rock of Hurling," in Antananarivo. The object of the meeting was to pray for the land in view of the Franco-Malagasy political crisis, the idea originating with the native pastors. It was not expected that many would meet, but on the appointed day the church was filled at nine o'clock, though the hour named for the service was two o'clock. Aisles, pulpit, every portion of the building, were crowded, and the streets were so filled that an adjoining building was opened and still there was a crowd without. The meeting was one of intense interest, the prayers and addresses manifesting the deep feeling of all the people. Whatever trials may come upon the Malagasy there is every reason to hope a happy issue when the people are thus united in prayer.

—Rev. J. Bates, Ningpo, thus writes of Opium cultivation in China to the *Ch. Miss. Intelligencer*: It used to be a rare thing to meet with opium growing in this region, but now it has become quite a common sight. In travelling by the canal route to Sœn-poh, a distance of some forty li, I saw scarcely anything else but opium the whole way. The great plain of Sœn-poh is overgrown with it. In a district near the lakes, and in the plain beyond, near the Nimrod Sound, opium nearly takes the place of rice. The authorities seem to connive at the cultivation of the poppy, and the farmers find it pays far better than any other produce. And it is remarkable to see how unconcerned the people are beginning to feel upon the subject from a moral point of view. When opium-growing was a rare thing, a few years ago, I recollect the blush of shame which rose on the countenances of some with whom I remonstrated as to the evil they were bringing upon themselves, and the vice to which they were giving encouragement. But now all that has passed away: opium-growing has become an established thing; the occupation is engaged in openly and without fear, and also, I am sorry to say, in utter disregard of any evil consquences. Now this is a state of things which is much to be deplored. It is quite apparent that the vice of opium-smoking is indulged in to a very alarming extent, and it is not difficult to see that the most injurious effects must follow if opium-growing is allowed to go on as it is at present. A large proportion of the people must become demoralized, opium will displace the staple articles of food, and will in the end prove one of the most powerful obstructions to the spread of the Gospel.

Monday, August 20.

—*Madras Mail*: A correspondent writes:—The melancholy intelligence of the lamented death of Mrs. Mary Jane Patterson, the esteemed wife of the Rev. George Patterson, Professor of English in the Madras Christian College, at the early age of 28 years, at her residence, Mowbray's Road, Royapettah, on the 14th instant, will be received with profound regret by a large section of the public with whom the deceased lady was intimately acquainted. Arriving in India scarcely three years ago, as a young wife, Mrs. Patterson met with a hearty reception frnm the members of the Wesleyan community of this city, with whom in a very short time she became extremely popular and respected for her many amiable qualities and virtues.

—*Bombay Gazette*: Operations against the locusts are being actively pushed forward in the several districts affected by the pest, a large number of men being employed in the work. A number of men in a line stretching across a field advance slowly, beating the ground with sticks, and driving the young locusts before them until they come to a screen, with a ditch beside it. Being yet unable to fly, the locusts cannot get beyond the screen, and are driven into the ditch, where they are buried under a foot or two of earth, and so destroyed.

Tuesday, August 21.

—*Times of India*: Madras has now started a Mutual Improvement Painting and Drawing Society under high patronage. Subjects are chosen for the class, and each member makes his or her attempt. Once a month the sketches are collected and sent round to the circle with the criticisms of a competent artist attached to each. The sender's names are of course not made public, and all profit alike by the hints and criticisms on their own productions as well as on those of the other members of the class. A small subscription is necessary to pay expenses, as nothing moves in this world without pecuniary consideration. This is probably one of the first of a series of Mutual Improvement Societies rising amongst us.

—Same; Lahore, 20: Colonel Turton, commanding the 4th Goorkhas, died at Umritsur yesterday whilst *en route* for Europe.

—Speaking of the Indore Mission Circular the *Bombay Gazette* says: The plea of the missionaries is that they are entitled to religious toleration as well in feudatory States as in purely British territory; and they have apparently published the circular, and a pamphlet which accompanies it detailing the history of their work and diffioulties in Indore, with a view to rousing public sympathy. The Government of India have been appealed to, but do not seem inclined to interfere. This course, we think, is only reasonable. When Sir Frank Souter and the Bombay Government considered it necessary to prohibit Salvationist processions in the streets of Bombay on similar grounds, apprehension of danger from interference with the religious prejudices and feelings of the people, in a purely native and native-governed city like Indore is certainly excusable.

—*Same*; *Colombo*, 20: The Australian mail has arrived here. The colonies are excited over the annexation question. New Zealand urges the advisability of extending British rule to all the Pacific Islands not under European Governments, as the only means of checking the labour traffic. The French in New Caledonia demand the annexation of the New Hebrides to make a convict settlement.

Another million is proposed to be spent on railways in Victoria. Railway projects in Western and Northern Australia have been arranged.

A Melbourne syndicate has been allotted one hundred thousand acres in North Borneo to cultivate sugar.

Victoria is sending two thousand exhibits to Calcutta. The finest collection made is that of wines. Sir J. Vogel has secured the right to lay cables from Ceylon to Western Australia and to Suez.

—Mr. Mundella made an interesting speech on the religious effect of the Education Bill, at the Crystal Palace, when distributing the prizes for Scriptural knowledge to the children of the London Board Schools. In all the London Board Schools the Bible is read, with such explanations and religious instruction as are suited to the capacity of the children, and but one complaint has been made by parents on that head since Mr. Mundella became Vice-President, in 1880, a complaint by a father, which owing to the mother's remonstrance, was not persisted in; and yet these London Board Schools deal with 300,000 children. On the passing of the Education Act in 1870, only 2,000,000 children were under education in England and Scotland; now there are 4,700,000, and almost all—Mr. Mundella said "practically all"—these children receive religious instruction in the Board Schools or Denominational Schools in which they are educated. A better test still of the effect of education on religious teaching is the increase, so far as it can be tested, in attendance at Sunday-schools. There are now more than 4,000,000 children under Sunday-school teaching, and as the infants do not attend Sunday-schools, that is a larger attendance of children above the age of infants in Sunday-schools than there is in the day-schools. In other words, the increase of secular education, instead of displacing has largely increased, religious education.

—*Indian Witness*: At the Missionary Conference, which met at the residence of the Rev. G. Kerry on Monday evening last, Mr. Ashton, who has spent some years in the Madras Presidency, expressed the opinion that a greater impression had been made upon Hinduism in North India than in the South. The much talked of success in South India is nearly all outside of Hindu lines. Mr. Ashton said that a greater impression had probably been made upon Hinduism proper in Calcutta alone, than in all South India put together. This confirms an opinion we have long held. We do not think less of the conversion of the non-Hindu races, but we do most certainly place a higher value upon the mission work of North India than is usually done.

—The *Lucknow Witness* hears that Dr. Phillips of Midnapore is to take charge of the Dusara meetings at Lucknow.

—The Rev. Mr. Willis, Superior of the Oxford Mission, has been obliged to return to England through a complete derangement of his health.

—*Indian Chr. Herald*: The Bishop of Calcutta will be back in India in a few days, and his efforts to sacerdotalize the church over which he presides will doubtless be resumed with fresh vigour. The clergy of Calcutta connected with the Church of England, excepting the Missionaries of the C. M. S. are almost wholly in the sacerdotal ranks. To find an evangelical chaplain now-a-days would need a long and diligent search.

—Same: The providing of coffins and the cost of graves in Calcutta amount frequently to twice or thrice the whole monthly income of the poorer members of the Christian Community, when the remains of a member of the family has to be buried. In villages not remote from Calcutta coffins are not used and cheap methods of interment prevail.

—Same: A few days ago a lady saw an aged man being taken to the Ganges to die, and there was connected with this proceeding what seemed to her roughness and cruelty, that made her feel very indignant. The exposure of the sick on the banks of the Ganges, and "Ghat-murders" as such proceedings were called, are not heard of now-a-days as of old. But these things have not wholly disappeared. Enough remains to justify inquiry as to the extent to which sick persons are cruelly treated at the ghats. Stories are heard of sick persons being taken to the Ganges to die whose death had to be expedited by devices, besides placing them to the water up to their navel, and pouring a mixture of Ganges mud and water down their throats. The cruelty of taking sick persons to the Ganges to die, is generally very great, and it behoves every patriot to strive to root out this crime, committed in the name of religion, from the land.

Wednesday, August 22.

—*Times of India*: A week ago it was announced in the House of Commons that negotiations were proceeding between the British and French Governments regarding the detention of the missionary, Mr. Shaw, at Tamatave. As the result of these negotiations, Earl Granville, Secretary of State for Foreign Affairs, informed the House of Lords on Monday night, that Mr. Shaw remains on board a French ironclad and that he is to be tried by court-martial, with right to appeal. It will be remembered that Mr. Shaw was arrested, according to one account, for concealing spies, and according to another, for "communicating with the enemy." It is to be hoped that the reverend gentleman may have a good answer to the charges made against him, but it is of course quite possible, as some of the home papers, without any evidence before them, conclude, that he did commit imprudences. Nearly six weeks have elapsed since the "grave and painful occurrence" was first reported to Parliament, and the French Government have not yet made any attempt to repair the wrong done to her Majesty's Consul, Mr. Pakenham, and H. M. S. Dryad, by Admiral Pierre, unless the resignation of that officer "on the ground of ill-health" can be considered reparation.

—*Same*; Mhow, 21st: A Hindu lad of high Cashmeree family was baptized by the Canadian Mission at Indore on Sunday last. The boy has since disappeared. This incident has created great sensation among natives of all denominations.

—On the occasion of the opening of the Dear Hospital, at Monghyr, on the 17th inst, the Lieutenant Governor of Bengal, "referring to the present strained relations between Europeans and natives, said that one of the good results of a work of beneficence like this was to draw the two races together, and promote good feeling."

The Hospital is, we suppose, for all classes.

—*Bombay Gazette:* A short time ago a Zoroastrian woman by name Khoorsung, was murdered at Yezd by a Mahomedan named Yosuf. It had been the custom with the Court of Persia to punish any Mahomedan accused of murdering a Zoroastrian with a fine of not more than eight Toomans (about Rs. 50). But the Shah of Persia, being determined to deal out open-handed justice to all his subjects, independent of caste or creed, his son, Zille Sultan, who is the present Governor of Yezd, caused the murderer to be executed. This resulted in a riot by some of the Mahomedan budmashes of Yezd, who being excited at this unusual punishment inflicted on the culprit, assaulted and maltreated several of the Zoroastrians residents of the place, but the Government promptly punished all rioters, and the riot speedily subsided. Mr. Thomson, the British Consul, and the Governor, Said Ziile Sultan, as also his Deputy, Ibrahim Khaleel Khan, laudably sided with and defended the Zoroastrians who were thus persecuted; and Moostefee Mumalek, the Chief Minister at Teheran, telegraphed to the Said Ibrahim Khaleel Khan to lose no time in bringing the offenders to justice, and to see that the Zoroastrians were in no way molested.

—The *Christian*, referring to the death of Canon Battersby says: "One of the very last acts of service rendered by our beloved brother was to draft the circular of invitation to the

Week of Prayer for 1884, in connection with the Evangelical Alliance. In handing over the draft to the Council, he said how thankful he felt that God had used him for this work while laid aside from pastoral duties. There will be a peculiar interest surrounding the document, from the fact that it was drafted by one so near his end, and so much beloved by the whole Church of Christ. While calling others to prayer, he is himself called to praise before the Throne."

—*The same*: The conduct of the truly noble Queen of Madagascar under the great provocation she has received from the French at once proves how real is the work of God in the land, and how well that work can bear such testing as it has received. When asked, on receipt at Antananarivo of the news of the bombardment of Tamatave, that all French subjects should forthwith be expelled her capital, she replied in language worthy of the religiou she has embraced, "We are Christians, and must remember at this trying time that we are so, and act as becomes Christians, They gave our friends at Majanga an hour. We will give them five days, and not a hair of their heads, remember, is to be harmed." When the French left they could not get bearers to take them to the coast, although they offered three times as much as the ordinary price, the men fearing that when they got to Tamatave they would not be allowed to return. But the Queen, through her Prime Minister, ordered bearers to take them at her own cost, and her orders were obeyed. The French sneer at the Malagasy as barbarians, idolaters, and worthless savages. In contrast with the spirit of their cruel and unjust attack upon the liberties and rights of a peaceful and prosperous community, the spirit of the words quoted above place the people they contemn at an immeasurable distance above themselves.

—*Overland Mail*, Aug 3: Francisco Barca, Spanish Minister to the United States, has committed suicide by shooting himself through the head in his room at the Albemarle Hotel, New York. He was about to return with his family to Spain. The deceased was deeply involved in debt, which had been increased by unfortunate Wall Street speculations.

—*Christian*, Aug. 2: The Wesleyan Methodist Conference is held in Hull, the Rev. Thomas McCullagh being elected President in succession to the Rev. Charles Garrett. A very hearty reception has been accorded by the townspeople to the large number of ministers and laymen attending the meetings. The Vicar of Hull expressed a desire to visit the Conferance in company with several of the clergy, and so also did the Nonconformist ministers of the town. Arrangements were therefore made for their being received, the former on Saturday morning last, the latter on Tuesday.—The new President in his address, said that he rejoiced that Methodism was on terms of amity with all Protestant Churches, and that its strength had hitherto lain in its reverence for sacred things, in its adherence to Scripture, and in its moderation. His advent to office seems to be hailed with delight by the whole Conference, while his predecessor retires from his year of presidential service with hearty and grateful appreciation of the way in which he has borne its honours and discharged its arduous duties. —The total membership in the churches of the Wesleyan Connexion in Great Britain, as reported at this year's Conference, is 407,085, a net increase upon the preceding year of 13,331. In connection with seme other sections of the Church, our Wesleyan friends report that the demand for ministers exceeds the supply. This is a fact which calls for serious consideration; something is lacking, that our young men are not more ready to enter upon a work so preeminently important and sacred in its character

—*N. Chr. Advocate*: Boston has its "lesser Harvard," an institution very quiet in its working, unpretentious and little known to the outside public. We refer to the free Kindergarten system, which has been a blessing to the humbler classes and an inestimable benefit to the city for the past five or six years. The term "charity" is not attached to the title of these schools but they are in their entirety the fruit of generous impulse. Two ladies of Boston organized them and have supported them from the beginning, each having her own territory to work in. The larger of the two systems now embraces thirty schools all adequately equipped with the requisites for doing the difficult but beautiful work undertaken, including the very best teachers that can be secured. The work of these schools includes much that is not generally counted among the duties of school-teaching. Many of the children have to be dressed, washed and fed by the teacher before the morning labor of teaching commences. All have to be looked after in their homes, protected against cruel treatment, guarded against disease, clothed, instructed in all the primary truths which more fortunate children are taught in their homes. All of this service performed for two or three thousand little ones involves a vast outlay of money, but the generous Mrs. Shaw keeps no account of her expenditure in this cause. It will be pleasing to some to learn that this noble lady is a daughter of the late Professor Agassiz. There is a tradition that her own childhood was rendered cheerless by ill-treatment at the hands of hired servants, her mother having died and her father being engrossed in his scientific pursuits. By rescuing and blessing a few of the helpless little ones of this day in Boston she is recompensing herself for the sad deprivation she experienced forty years ago in Switzerland. New York would have less need of a children's fresh air fund if it had a few benefactions like Mrs. Shaw's.

—Same: After a number of months of delaying, the Navy department has determined that the loss of the ship *Ashuelot*, of the Asiatic squadron, in a calm sea was directly caused by the drunkenness of the commander. That commander had previously two or three times been reprimanded for getting drunk and as often restored to confidence and responsible power.

Thursday, August 23.

—It is reported that the Ameer of Cabul has been shot dead by his nephew, Nadir Khan, son of the late Ameer Azim Khan.

—Sir Claude de Crespigny and Mr. Simmons made a successful balloon ascent at Maldon on the 1st instant, at twenty minutes to one, and at night a telegram was received from the voyagers reporting their safe arrival at Flushing.

—The Pope stands at the head of a new association, which has been formed for the effectual protection of its members from cholera and other epidemics, by the potent agency of two pictures of saints which are supplied to each member. The charm consists in the inscription, "Non accedet ad te malum, et flagellum non appropinquabit tabernaculo tuo." If any member should be attacked by the cholera in spite of the charm the united prayers of the associates will be offered up for the patient.

—The Naples correspondent of the *Standard* says, some of the incidents related by those who have escaped the earthquake at Ischia and succeeded in reaching Naples are of the most extraordinary character. One of the most pathetic incidents is that respecting Count Sergardi, who escaped from the wreck of the Hotel Piccola Sentinella, where he had been staying with his sister. On recovery from the first shock, he resolved to make an attempt to rescue her, and for three hours he worked among the debris, all the while calling out the name of his sister. He worked on even with bleeding hands, and rescued eleven persons. At length he heard the voice of his sister, who faintly answered his call. He made a desperate exertion to get near her, but fell and broke his leg, and a few minutes later the sister herself expired.

"It is impossible," the correspondent of the *Times* says, "even to attempt to describe the scene of ruin and desolation to which the town of Casamicciola is reduced. The hundred-ton guns of all the navies of Europe could not have produced such complete destruction as has befallen the place. There is nothing to be seen but heaps of ruins, which can only be likened to the work of the Titans occupied in throwing rubbish on one side and the other. At the moment I arrived here this morning, word was brought to the Minister of Public Works that voices had been heard on the highest, where the ruin is the greatest. We hurried up, under a broiling sun. At a spot where a number of the engineer corps were working like heroes, we saw in a few minutes a lad of 18, Francesco Pisani by name, dragged out from beneath a heap of unrecognisable ruin, like a second Lazarus. He said that a cousin of his was also there, alive lying by the dead body of his father. The soldiers immediately recommenced their labours. After some time we heard the voice of the poor wretch, who might yet be crushed to death in the efforts to save him. Lumps of ice were passed through to him, and phenic acid was poured around the place. After eight hours' incessant work the man was got at. There he was, with his head and arms in sight, but his feet fast bound beneath a beam that had fallen upon him. Above was a mountain of ruin, and at any moment he might have been crushed to death, But finally, at a quarter past four, the beam was sawn through and the poor wretch was liberated, after having been, with his companion, buried five nights and four days. The emotion we all felt a few minutes ago, when he was drawn out, is more than I can describe."

—Poona Fine Arts Exhibition; *Bombay Gazette*: The following is the prize list of the exhibition, which was opened this evening;—The Governor's prize, Colonel Hancock's "Castle Rock;" Mr. Robertson's prize, Mr. Fford's "Panchgani Hills;" Mr. Peile's prize, Colonel Pullan's "A burn in shade;" the Commander-in-Chief's prizes, no competitions; the Gaekwar's prizes, best painting, Mr. Calastry Raju's "Sathanee;" General Hogg's prize, Sergeant Webb's "Tethered lamb," after Landseer; Khan Bahadoor Padumjee Pestonjee's prize, Mr. DeMello's, "A Mahomedan;" second prize, Pestonjee Bomanjee's "My wife feeding a parrot;" the Society's Prizes:—(1) figure in oil, Mrs. Whitworth's "Not quite convinced," (2) figure in water colour, Mrs. Rivett-Carnac's "Native woman," (3) black and white, Miss Birdwood's "Chowk Hill," (4) sketches, landscape in oil, Mrs. Stopford, (5) sketches, landscape in water colour, Mrs. Jardine, (6) painting, still life, Mr. Palmer's "Indian fruit," (7) copy in oil, water colour, or chalk, Mrs. Rivett-Carnac's "Touchstone." (8) landscape photograph, Mr. Cousses (9) best picture by a lady amateur not the winner of any other prize, Mrs. Winter's "Gorse," (10) Indian carving, General Hardinge, (11) Indian wood-work, Mr. Wimbridge, metal-work, Mr. Clark.

—*Free Church Monthly*: Only twenty-four pre-Disruption ministers are said to have been members of last Assembly, and only half of that number attended. Dr. Beith was elected, but he was unable to be present. The oldest of the Waterloo men who took part in the deliberations was Dr. Mackay, of Inverness, now in his eighty-seventh year. If Mr. Waters of Burghead had been able to take his seat, he would have been the oldest member of the House, his age being over ninety. It is wonderful to think that after forty years so many who came out are still alive and engaged in active work.

Friday, August 24.

—A Hindoo had his ears pierced by a goldsmith, named Tulsee, in order to relieve a

pain he was suffering from. Tetanus followed the operation and the deceased died at 8 p.m. on Wednesday.

—Deaths last week, 656. By Cholera, 96.

—The Str. *Hydaspes*, with English mails, left Aden for Bombay, Wednesday, 7 p.m.

—*Times of India*; Alexandria, 8: Unfortunately, England does not govern Egypt, no one governs, and the country has not been in such a state of confusion and suffering since the days of Ismail. Whilst intending to support the Khedive, and through him hoping to reform Egypt, England has so injured his influence that the natives have no respect whatever for his power, or for the edicts of his incompetent Ministers. The idea of reforming Egypt by and through her own officials, to commence with, may be very pretty on paper, and very flattering to Exeter Hall, but it is impossible in practice, and the attempt to do so is so much precious time wasted. Giving way to this sickly sentimentalism, founded on ignorance of the people and the country, our Government began the reforms at the wrong end, and unless they soon take entire control, matters will become so complicated, they will probably involve another bankruptcy, another law of liquidation, and the European Powers, who will have just cause to complain of the fruits of our intervention, will have to be reckoned with.

—Rain-fall to date, Fort, 62 in.

Selections.

ALLEGED DISCOVERY OF NOAH'S ARK.

A correspondent of the *Levant Herald* at Trebizond announces the return of the Commissioners appointed by the Turkish Government to inquire into the reported destruction of Moshul, Ashak, and Bayazid by avalanches, and to render relief to the distressed villagers in the glens of the Ararat ranges, who had suffered so severely. He reports that "the expedition was fortunate in making a discovery that cannot fail to be of interest to the whole civilized world, for among the fastnesses of one of the glens of Mount Ararat they came upon a gigantic structure of very dark wood, embedded at the foot of one of the glaciers, with one end protruding, and which they believed to be none other than the old ark in which Noah and his family navigated the waters of the Deluge. The place where the discovery was made is about five day's journey from Trebizond, in the department of Van, in Armenia, about four leagues from the Persian frontier. The way led through dense forest, and the travellers were obliged to follow the course of the stream, walking sometimes up to the waist in water, which was intensely cold, being from the melting glacier. After a toilsome journey of three or four honrs, during which they incurred considerable danger from the masses of snow impending from the heights above, they were rewarded by the sight of a huge dark mass projecting 20ft. or 30ft. from the glacier on the left hand side of the ravine. They found that it was formed of a wood not grown in these elevated districts, nor nearer than in the hot valleys of the Euphrates, where it is known by the natives as 'izim,' said to be the ancient gopher wood of Scripture. It was in a good state of preservation, being painted or stained on the outside with a dark brown pigment and constructed of great strength. The projecting portion seemed about 40ft. or 50ft. in height, but to what length it penetrated into the glacier they could form no estimate. Effecting an entrance through one of the broken corners, the explorers found it filled for the greater part with ice, the interior being partitioned off into compartments of about 12ft. or 15ft. high, into three of which alone they were able to make their way, owing to the mass of frozen substances with which these were filled, and also because of their fear of the structure collapsing with the superincumbent and over-hanging mass of the huge glacier. The Commissioners—one of whom is an Englishman, Captain Gascoigne, formerly attached to the British Embassy, and well known as a scientific investigator—are fully confident that it is the Ark of Noah, and they support the position by maintaining that having been enveloped in snow and frozen, it has kept in a state of perfect preservation, that having rested on one of the peaks of the Ararat range, as described in Scripture, the ark must have been lying on the soil, for the waters had covered the whole earth, and the tops of the highest mountains, 'and all the high hills that were under the whole heavens were covered.' The Commissioners had already reported the discovery to his Majesty, and at the instance of the German ambassador prompt steps had been taken to protect from destruction, and to preserve, a relic so interesting to the whole world."—(*Record.*)

JAPAN MISSION.

A JAPANESE ACCOUNT OF A CONVERT.

We are able to give the following account, presented in a Japanese newspaper, of the conversion of a person concerning whom the missionaries had previously written. The article in the native paper was accompanied with an illustration of a man bearing a heavy cross, while his garments are covered with small crosses. Mrs. J. T. Gulick, of Kobe, gives the following as the substance of the article :—

"Every person has a right to believe what he chooses, but one may be too thoroughly given up to his religion. In this city, in——— Street, No.——(the street and number are given), lives a man by the name of Araki. His business is that of furnishing costumes to theatre actors. This business being a profitable one, he has furnished employment to many workmen, and has gained for himself the means for a luxurious living. Until twenty-four or twenty-five years of age he was quite profligate; but at that time he began to reflect upon his sinfulness, and repenting asked favor of heaven. Casting aside all worldly lust he took to serving idols, trying various sects one after another. Finding nothing satisfactory he concluded that all religions were vain, and that for his part, he would have nothing to do with any of them.

"At this juncture a friend who had become a Christian came to see him, and taught him the foreign religion, telling him that the 'Jesus way' was the only true way, and urging him to yield himself to it for a while and see. At first he refused, saying that he had tried all the religions of Japan, and he had found them all of no use, and now why should he believe a foreign religion? His friend was disappointed, but persevered and finally persuaded him to go to the foreigner's church. He went rather against his own will, but was struck with the good reasoning of the foreign preacher. After that he went of his own accord to hear the preaching. Gradually learning the deeper meanings of the new religion, he began to believe that there was a God in heaven, and began to think that to go to the Christian's heaven at death would be better than the dangerous sailing to Amida's heaven on a lotos flower. So he became a strong believer and received baptism of the foreigner. Having plenty of money, he bought all the Christian books he could lay hands on, and unceasingly, day by day, he says 'Amen! amen!' And so his deeds have changed from bad to good.

"As soon as he began to believe, he closed his shop every Sunday, gave his employees rest on that day, transacted no business with customers, had his cooking done on Saturday so that no extra fires need be made on Sunday, and became in all respects quite like a crazy man. There was no one to reprove him for these things, so his faith continued until it reached the extent of leading him to sell all his costumes, and other valuables, and all the things in his house that he did not need. For these he received the sum of 30,000 *yen*, which he put out at interest so that now the monthly profit of his money is 300 *yen*. Living on this interest he intends to do nothing now for six months but read Christian books and teach the Christian religion.

"He now sends his daughter to the foreigner's school, where the expense is 50 *sen* a day. He has also furnished his house in foreign style, having tables, chairs, mirrors, and pictures, and every day after one room is put in order, he making his heart in union with the heart of Christ, sits in that room saying, 'Amen! amen!' This man having become a very remarkable being, his fame has spread abroad, so we thought it worth while to publish the story."—(*Miss Herald.*)

JAPAN.

A REMARKABLE REVIVAL IN JAPAN.

Tokio, May 29.

Rev. D. Thompson.—The matter to which I wish chiefly to refer is the present religious awakening in the church at Kiriu, in Joshu. Our helper, Nakajima, has been stationed at Kiriu for a year past. He has of late been quite discouraged by his want of success and the apparent deadness of the church. About a month ago there was a dedication of a Congregational church at Annaka, about thirty miles from Kiriu. On this occasion Nakajima received an invitation to come in person or have a representative of the Church at Kiriu come to the dedication at Annaka. The younger brother of Nakajima was appointed to go, and accordingly went and was much impressed with what he saw and heard.

Prayer meetings, lasting nearly all day, were held every day from the 7th to the 13th inst. At these meetings the believers and others who came were faithfully exhorted and reproved, and called on to repent and turn again to the Lord. A remarkable conviction of sin followed. Many confessed that they had not been abiding in Christ, and their confession was attended with tears and outcries, so that the heathen population took up the report that the Christians were disciplining their members with great cruelty. Quite a number of conversions took place, and two or three notorious backsliders were reclaimed. The account of these that I have heard directly from trustworthy eye-witnesses is so strange that I hesitate to write it, though I am thoroughly convinced of its entire credibility.

APOSTATES HAPPILY RECLAIMED.

One man, personally known to me, was an apostate rather than a backslider. When he heard of the awakening and interest in the church he came to the meetings to wrangle and hinder the movement, and did so for some time quite fiercely. At length Nakajima was led to rebuke him solemnly for his sin, and especially for having sold his Bible and religious books for waste paper. He told him, too, that what he saw was a work of God's Spirit, and, if he would pray he might, in two or three days, or even that day, feel his power. This man, about fifteen minutes afterward, fell over in a swoon, and was seized with trembling, but soon recovered consciousness. Nevertheless, for about three days, he wept almost incessantly, often with loud cries; but at length became calm and happy.

Here I must mention the case of another young man whom I have several times met in Kiriu. He was about a year ago suspended for immoral conduct. Some six months ago some students from a celebrated school in Yeddo went to Kiriu to lecture against Christianity. The lecture was held on the Sabbath and the suspended man went to hear. During the course of the lecture an opportunity was

offered for any one to defend Christianity or refute the lectures. This our suspended believer undertook to do, and was so successful that the students were silenced; whereupon the audience began to demand that their entrance fees should be refunded, and thereupon proceedings became so boisterous that the police had to close the meeting. This man came, too, to the recent revival meetings, and was brought under conviction of sin, which was attended with involuntary or uurestrainable weeping. From the meeting he went back to some of his educated but unbelieving companions and told them what he had seen. One scientist told him that "animal magnetism" would account for it all. This troubled him, and he came back to the Christians and told them that he was afraid the whole thing was a delusion, and that the crying and trembling might be accounted for by "animal magnetism." Some of the simpler ones told him that they did not know what "animal magnetism" was, nor what it could do. It might, for any thing they knew to the contrary, make men tremble and weep, and fall down, but it could not make men repent or believe on Christ. This reply served to satisfy our wavering brother, tnd he is now rejoicing with the rest.

GIFTS OF GRATITUDE.

A certain woman, also once a professor of religion, who had back-slidden, and had for a while been doing all in her power to draw her husband, too, away from the Church, was seized with deep conviction of her sin, attended with weeping, day and night, for two or three days. This woman at length came to the meeting, bringing with her a white silk robe, which she had worn on the day of her marriage, and had since kept stored away among her valuables. She made an offering or present of this, quoting, as she did so, a Japanese hymn, a translation of our "Whiter than snow," as expressive of her emotions and desires. The first example of giving, however, was set by a man, who had been in the habit of keeping arms for his defense against robbers. He first presented a revolver, valued at about 15 yen, or—dollars. This example being given, many followed—one presented a watch; another a clock; and another a bookcase, with books. Women presented their combs and hairpins, and other valuable ornaments. These meetings lasted from the 7th to 13th of this month of May. The 13th was Pentecost. On this day, strange to say, a spirit of joy and brotherly love took the place of the foregoing cries and tears and penitence, and this love and joy was as conspicuous to the heathen, and as wonderful as any thing that preceded it.

Now the Christians rejoice together. The Bible is a new book to them, and they study it continually with fresh interest, and men and women alike go out to invite in and instruct their unbelieving neighbors and friends. Only two days ago, I got a letter from the elders of the Kiriu church, urging me to visit the place, and informing me that upward of twenty have expressed a desire to be admitted to the Church. The intelligence of this remarkable movement reached me only five days ago.

The preacher at Kiriu has come here and spoken in several of our churches, giving an account of the whole matter circumstantially. These churches, that were already more or less awakened, are now evidently deeply moved, and it will take all the skill of our most cautions pastors to prevent the people from running into some irregularities. But we are bound to rejoice, notwithstanding.

The Lord who has led the people of Kiriu, away in the interior of Japan, in such a manner will take care of the work elsewhere. I am astonished when I think what may be the ultimate result and influence of such a movement.

SELF-SUPPORT FOLLOWS VITAL RELIGION.

For some months past I have been elaborating an article on the much-discussed question of "Self-support of native churches," a question which Mr. Joseph Cook hints in his lectures has been pushed by some about far enough. I wanted to present my views to our Board, and may do so, yet, some day. But if the people of Japan, revived by the Holy Spirit, begin to make offerings of their valuables and money, as has been the case at Kiriu, the question of self-support is solved once for all, and for all Japan, and the missions will only have to look after the heathen population.

But self-support is a very minor matter. It is not to be compared to the question of vital spiritual religion, the fruit of the Spirit. It is not to be compared to repentance, faith in Christ, brotherly love, joy, self-consecration of property to the service of God. What an instructive and encouraging example of all these have we in the case of the Kiriu church awakening. And how full of promise is this for the future of the Church in Japan, that such a movement should take place so early in its history, to furnish an instructive ideal for years to come, before formality had accustomed the people to something far inferior, We connot thank God enough for such a merciful visitation at this time. May we not hope that the influence of this movement will be felt even out of Japan, and that the zeal of a little church in a dark province of Japan may provoke very many to do likewise, to repent and do their first works. (*For. Missionary.*)

THE LATE CANON T. D. H. BATTERSBY.

A clerical correspoedent, who has long enjoyed the private friendship of the late Canon Battersby, writes to us:—By the premature death of Canon Battersby the Evangelical cause has lost its ablest exponent and most conspicuous witness in the Diocese of Carlisle. Birth, breeding, culture, refinement, and a marvellous sweetness of temper, all sanctified by grace, and consecrated to his Master's service, combined to render my departed friend one of the most genial and loveable of men. The confidence placed by Bishop Waldegrave in his calm judgment and practical sagacity was well known and amply justified. For it was just these features in Mr. Battersby's character that enabled him to exert so wide an influence in his quiet and unostentatious way—exertions which were prompted by an ever-growing zeal for the truth of Christ and love to the person of the Saviour. The originator of the North of England Clerical and Lay Association for the maintenance of Evangelical principles, its success and usefulness, were very largely due to the vigour and stamp of its earliest Secretary.

What Keswick owed to him, and what he was as a pastor, is best known to his mourning parishioners. For many a long day their feeling will be that his place can never be filled; for wide and far-reaching as were his sympathies, few clergymen more realized that his proximate were his primary duties. The Keswick "Conference," now for many years looked forward to with so much interest by private Christians in foreign lands as well as our own, and fruitful of gracious benefits to so many, owed its existence to a development in Mr. Battersby's own spiritual attainment that marked a well-defined era in his ministerial life. For many years previously a faithful preacher of the Gospel of the grace of God, a time came when the eyes of his understanding were enlightened to know, in a measure that he had not realized before, "what is the exceeding greatness of God's power to usward who believe"—that, for duty and service, in and for those of God's children who will by a wholehearted trust receive and submit to it, the onergizing of that power had a real correspondence with "tne working of the mighty power which God wrought in Christ when He raised Him from the dead." Wholly free from the taint of American pseudo-perfectionism, theuceforth, in a higher degree than he had before experienced, the life he lived in the flesh he lived by faith in the Son of God. Many whose privilege it was to know him intimately before as well as after this epoch in his spiritual history will remember the change that now marked his preaching. His sermons, though always interesting and clear and simple, had not previously been characterized by what we designate "power." From the date to which I refer the power of the Holy Ghost seemed to us to give him quite a new utterance in the pulpit. What indeed the times need is that more of us clergy seek to abide in Christ as closely as did the late Canon Harford Battersby.—(*Record.*)

HINDUISM.

The question of all others in connection with Hinduism that most interests us is just this as to its origin. Had it a founder? or rather, is there no work of a founder round which Hinduism, as we know it, has developed? A development there is: but is it a development upward, or a development downward, as in the case of saint-worship and other deformities that have clustered round the design of the founder of Christianity? We have hitherto been unable to trace the laws of evolution in religion: we fail to grasp the germs of its origin in humanity. We cannot see, for instance, with CHARLES KINGSLEY, how fear can have led men to invent a priesthood and a propitiation: nor with MONCURE CONWAY how the struggle between the principles of retaliation and forgiveness in the human bosom has begotten the germ of the sacrificial system, and especially how it should have pointed out food animals and food plants as the only suitable offerings. The only natural law which the science of religion has forced upon our own convictions is, that man has exhibited a constant tendency to drop the spiritual out of religion, while he may retain the material. Deterioration from the original truth seems to have been the natural order of growth in religions. It was certainly so in the religion of Israel; it has been certainly so in the history of Christianity. The truth of the founder has often been kept up only by an effort, and how often by a painful effort. We believe the same may be shown to be true of every known religion. But this does not mean utter destruction. Vestiges of the original will most probably remain, more or less extensive, more or less perfect. It is the spiritual that suffers; we more easily preserve the skeleton than the life that once animated it. And as regards concretions, just as when we ascend the stream towards the fountain in Christianity, we drop sect after sect, heresy after heresy; so in Hinduism when we march back to the Vedic Era, we leave one by one the gods many and lords many, till we reach a clearer atmosphere. Now, having reached that clearer atmosphere, let us look well around. When there, with a less incumbered realization of deity, what do we find? We find what we take to be the most remarkable and noteworthy of all the results of our research, we mean, what is evidently the very backbone of the religion, that has moreover existed to this day through all changes,—the Priest, the Altar, the Sacrifice, the Oblation, the Propitiation, the Sacred Feast, all connected with the acknowledgment of Deity. Here then we must have reached the ideal, or a portion of the ideal, of original Hinduism. However imperfect and skeleton-like these characteristics may seem, standing as they do without a distinct and organized embodiment, without any defined reasons for their existance, they yet must point to the intrinsic nature of early Hinduism. Here we have certain marks of Hinduism which are "*ubique, semper, ab omnibus.*" What is the meaning of this? Have we not here a clue, the proper clue, to the origin of Hinduism? Let us apply to Comparative Religion, and listen for its answer. Are these well-defined charac-

teristics or only indications of a process of upward growth? or are they vestiges of a former perfect organism already in a state of decay? If we see a building in an incomplete state, walls without a roof, portions of walls only indicative of what the walls ought to be; here a perfect window, there only a window-sill and a single stone indicating a mullion; here a door, there only a door-step; here a pillar, there only the base of a pillar,—we must come to one of two inevitable conclusions, either that the building is a ruin of a once perfect building, or that it is only in the state of construction. And so, if we were to see in different places portions of what appears to us to be evidently the same ideal, some more, some less complete; some conveying only suggestions of the ideal, some more nearly approaching it, we should conclude that all were either fragments of or approximations towards that one ideal. Now Comparative Religion presents several so-called religions to us, having certain points of mutual contact, between some a few points, between others many, all pointing to one ideal, Does this mean that those several religions are each in a state of growth towards the ideal, or that the ideal now exists in many of them only in a state of ruin? This is the one vital question, we believe, that of all others Comparative Religion has to solve.

All the ancient religions had, to a greater or less degree, characteristics similar to those of the Hinduism of the Vedas, priests, altars, sacrifices, propitiations. Can we refer all these to one ideal? We can. The ideal is the Mosaic Dispensation. There these same parts have their proper places, functions, and appointments, in a perfect system of divine worship. Upon such an ideal we could reconstruct the edifice of which these chief characteristics of Vedic Hinduism, and other ancient religions, would be fitting parts. It will of course be said that the Hinduism of the Vedic Era is long antecedent to the giving of the Law under Mount Sinai. This is so. But there is very strong evidence that the Mosaic Dispensation was a reformation, a restitution of an earlier Divinely appointed mode of worship. This is a question that we have here no space to discuss beyond pointing out that the priest was nothing new, the altar nothing new, the sacrifice and sacrificial feast nothing new, and the Sabbath nothing new. But it is a question that will bear, and courts, the fullest investigation. And further, *à priori*, we might conclude that, if a mode of worship were given to the Israelites, who were to resuscitate the true religion of Jehovah, a mode of worship may have been given to the fathers of mankind, and that if so, it might have been and probably would have been after the same ideal. Now, when we find the *disjecta membra* of early religions exactly such as we should expect to find in the ruins of such an ideal, we come very near to the proof that such an ideal did exist. There are many other points in Hinduism which we have not space here even to name, which look very like vestiges of, and to our mind can only be accounted for by tracing them to, a Divinely-appointed form of worship in the early history of the world. But the further study of comparative religion must be left to bring them forward to fuller prominence: and in anticipation of the final result we have no hesitation in saying that we look upon the Hinduism of the Vedic Era as alaeady a ruin of a system of worship once perfect in all its parts, and the work of Divine revelation and appointment, just as in the case of the Mosaic dispensation.

If this be so, what a picture we have in the history of Hinduism of the decadence of a Divinely ordered worship under the ebb and flow of human passions. The first downward step, symbolism; the deity worshipped under the symbol of Indra (the meteoric heavens) and his attendant Maruts (storm gods), or Varuna (the physical heavens), or Agni (fire). The next downward step, the apotheosis of heroes: the lowest the embracing of any superstition that will pay the priesthood. What a plat-form also for the missionary, should he be able to say with confidence to the Hindu, This altar and sacrifice of yours is originally from the same hand as the holiest rite of the Christian religion: this sacrifice of yours is the fossilized remains of what in the old world pointed, under God's direction, to the coming Redeemer; who, when He came, transmuted the ancient sacrificial feast into that by which we now look back upon Him, the Eucharistic feast of the Christian Church. "Whom therefore ye ignorantly worship, Him declare I unto you."—(*Record.*)

MODERN WELL-DOING.

Consider the habits of benevolence into which men and women have been led in this modern time by the general diffusion of the Spirit of Christ, and the growing power of His precepts and example. There was never anything like it in volume before this age. Millions are poured out every year to help the poor. Money devoted in love and prayer, and consecrated by the grace of God, sets in steady currents towards hospitals and asylums and institutions of learning, and to carry the Gospel into new settlements, and into all sorts of waste places, and to far-away lands. In old times, great stress was laid on feeding hungry mouths. We lay great stress on that too, but we are trying with unexampled energy to feed hungry souls.

For a thousand years, all up and down Christian Europe, they were bulding vast cathedrals, which are yet the admiration of all who have a sense of architectural beauty and solidity and grandeur. To-day the chief efforts are to build up humanity. Waning! the hold and influence of Jesus on men waning! The moral influences of the Christian Church waning! What mean these gifts, amounting to millions, turned over to the aggressive and far-reaching aims of the Church, by the Deacon Otises and the Mrs. Stones? What mean the Livingstones dying on their knees in the heart of Africa? What mean the Pinkertons surrendering their lives in heroic endeavor to pioneer the way for the Lord's servants into this same dark Continent? What mean all these endeavors, all the sacrifices of personal ease and material success, all these surrenders of culture and wealth to save men, and to build up Christian institutions and advance Christian civilization in this land and in all lands, if faith in the Son of God is a spent force, or is even a diminishing force? Not without much of the sweetly propulsive love of God, do men do these things; and when we see such operations going on, we may be sure there is something still left besides mere vagueness, and besides poetic speculation, and besides gross materialism, and besides the cast-off garments of a belief which once lived, but is now dead.—(*Rev. Dr. F. A. Noble.*)

GOETHE AND SENECA.

I had brought the "Elective Affinities" with me. I had not read it for thirty years. Then it had seemed to me the wisest of all didactic works. "Unconscious cerebration," as Dr. Carpenter calls it, when I read it again, had revolutionized my principles of judgment. I could still recognize the moral purpose. There are tendencies in human nature, like the chemical properties of material substances, which will claim possession of you, and even appear to have a moral right over you. But if you yield, you will be destroyed. You can command yourself, and you must. Very true, very excellent; and set forth with Goethe's greatest power of fascination; but I found myself agreeing with the rest of the world that it was a monstrous book after all. To put the taste out, I tried Seneca, but I scarcely improved matters. Seneca's fame as a moralist and philosopher was due perhaps in the first instance to his position about the Court, and to his enormous wealth. A little merit passes for a greal deal when it is framed in gold—once established it would remain, from the natural liking of men for virtuous cant. Those lectures to Lucilius on the beauty of poverty from the greatest money-lender and usurer in the empire—Lucilius is to practice voluntary hardships, is to live at intervals on beggars' fare, and sleep on beggars' pallets, that he may sympathize in the sufferings of mortality, and be independent of outward things. If Seneca meant it, why did he squeeze five millions of our money out of the provinces with loans and contracts? He was barren as the Sahara to me. Not a green spot could I find, not a single honest thought, in all the four volumes with which I had encumbered myself. His finest periods rang hollow like brass sovereigns.—J. A. Froude, in Longman's.

EVOLUTION NOT WORTH MUCH AFTER ALL.

It is customary to talk of "Evolution" as established on a scientific basis. Here is what Prof. Tyndall says: "I have never advocated the introduction of the theory of evolution into our schools. . . . Being for the moment on the side of Virchow. . . . Evolution belongs to the dim twilight of conjecture, and the certainty of experimental inquiry is here shut out. . . . Those who hold the doctrine of Evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent. . . . Long antecedent to his advice I did exactly what Prof. Virchow recommends, showing myself as careful as he could be, *not to claim for a scientific doctrine a certainty which did not belong to it.* . . . I agree with him that the proofs of it are wanting. I hold with Virchow that the failures of proof have been lamentable, that the doctrine of spontaneous generation is utterly discredited."—*Popular Science Monthly.*

Miscellany.

—Rev. C. S. Long, writes as follows to the *Northern Advocate*:—

Nagasaki, Japan, June 1, 1883.

The Lord is doing a glorious work in Nagasaki. The Holy Spirit is being poured out upon the missionaries and natives in marvelous power. Scores are being genuinely converted, and are testifying to the truth and power of the Christian religion. Persons who have been members of the church for years are being born into the kingdom of grace and glory, and are for the first time realizing the joy of sins forgiven, and adoption into the spiritual kingdom of Christ. For some time our church at this place has been divided into four classes, each meeting once a week for spiritual enlightenment, and especially to pray for the outpouring of the Holy Spirit. Ten of the Seminary boys who were members of the church composed my class. On last Sabbath afternoon (May 27) we met in my study as usual to hold our weekly services.

The Lord had wonderfully blessed me two months before while reading Dr. Nadal's sermon on "The Higher Life," and I was enabled to claim the blessing of "perfect love" for which I had been seeking for months. But believing that men judge us not so much by our words as by our fruits, I concluded to say nothing about what the Lord had done for me, but to show it in my work. Accordingly I set to work most earnestly for the conversion of my church, and especially for the spiritual awakening of my class. My efforts did not seem to be entirely in vain. More than a month ago the members of my class, of their own ac-

cord, organized a daily prayer-meeting in the school, which they have kept up to the present time. While they thus manifested a greater interest than they had ever done before, no conversions occurred among them. I was beginning to be discouraged. The Holy Spirit was being poured out gloriously upon the native churches at Yokohama, Tokio, Osoka, and other places, and I longed for the blessed work to begin in my own churches. In the mean time, Dr. T. W. Gulick came to Nagasaki and held several meetings for the promotion of holiness among the missionaries. At one of these meetings the Lord impressed upon me the importance of confessing Him before my brethren, and declaring what great things He had done for me two months before. In doing so I was still more powerfully blessed.

Three days afterward I met my class at the time above stated. I felt the power of God upon me. Light and life filled my soul. I felt that God was about to manifest Himself to the dear ones whom I had long been struggling to lead into the light. He gave His Holy Spirit to me in a wonderful degree. I was enabled to remove every difficulty and doubt from the minds of my class. We bowed in prayer. I prayed for each one by name. The Spirit and power of God filled the room. When we arose all were weeping, and in almost the same breath three of them claimed the blessing. Yes, they were *genuinely* converted. I went to another appointment, and when I returned they gathered around me to tell what great things the Lord had done for them. Five more had been converted, and the eight speaking together tried to tell me how they felt.

This proved to be but the beginning of a great revival. On Sunday night when we met at the church the Spirit of the Lord came down with great power and awakened every member of the church and scores of heathen. On Monday our native pastor was converted. Up to the present writing twenty-five have been happily converted, and forty-two have applied for baptism. Among these is the superintendent of the city prison and a young physician in the city hospital.

One striking case I feel I must give. On Wednesday a man who had been at every service since Sunday testified as follows: "For thirty years I have been seeking rest for my soul. I sought it first in Buddhism, then in Shintoism, but found it not. In my happiest moments I felt that there was still a lack. I could not tell what it was, but I knew I needed something I did not have, and I did not know where or how to get it to make me happy. I heard of Christianity and determined to come to Nagasaki [he lived a hundred miles distant] to see if I could learn what I needed and how to obtain. On Sunday night I came into this church and heard these Christians tell of the joy and peace they felt in their souls, and I said: 'That is just what I want.' I determined to pray unto the Christians' God. He heard my prayer, and to-night has given me what my soul has long been crying for—peace, joy. During the one hour since I believed I have had more than in all the years that I was a Buddhist. The Christian religion is the true religion; all others are deficient, unsatisfying, and false." This confession made a great impression upon all Buddhists present.

The Lord is certainly doing a wonderful work among us. The news is spreading through the city, and hundreds are flocking to the church. The members of other churches are becoming interested, and there is every indication that the glorious work will spread in every direction.

TELEGRAPHIC NEWS.

London, August 17th: Mr. Cross, replying to a question in the House of Commons last night, said that the Indian Government had been informed that a Russian merchant had arrived in Afghanistan, and had been granted an interview by the Ameer, but that no importance was attached to the circumstance. —The Hon'ble gentleman further stated that the Ameer up to the present time had conformed to the arrangement to follow the advice of the British Government relative to the external affairs of the country, and that the Indian Government gives him a lakh of rupees monthly with a view to strengthen his position.—Mr. Cross, replying to a further question, said that the recommendation of the Indian Government to reorganize the Indian Army into four Army Crops had been disallowed by the Home Government, because of its involving increased cost, and also important changes in the British Army.

Paris, 17th: It is announced that the bombardment of Huê by the French troops was fixed for Monday last.

Cairo, 17th: The Egyptian cotton crop presents a favourable appearance, and an early yield is expected.

London, 18th: Mr. Cross, replying to a question in the House of Commons on Thursday last, on the subject of the Indian Army, further stated that the Indian Government had been invited to make further recommendations consistent with the continuance of the Presidential Armies.—A strike of fifteen thousand cotton spinners has taken place at Ashton-under-Lyne.—The news published by the *Standard* regarding the defeat of Usibepn by Cetewayo's men has not yet been confirmed.

Teheran, 18th: The Shah of Persia, who has gone on a visit to his eastern provinces, has arrived at Meshed.—Advices have been received here that Massud Khan, who has been appointed Special Envoy by His Majesty the Shah, has passed Herat *en route* to Cabul.

Constantinople 19th: Prince Nicholas of Montenegro, arrived here to-day and was received by his Majesty the Sultan with great distinction.

Cairo 20th: Cholera has nearly disappeared from this city, and is also decreasing in Alexandria and the provinces.

London, 21st: Mr. Lynch, Home Rule candidate, has been elected member for Sligo, defeating the Tory candidate by a large majority. It is stated that the Government has induced Maharajah Dhuleep Singh to defer his visit to India. Considerable modification is expected to be made in the treaty defining the frontier between Russia and Persia. Earl Granville, replying to a question in the House of Lords last night, said that the French Government states that the English missionory, Mr. Shaw, is on board a French ironclad, where he will be tried by a court-martial, with right to appeal. Mr. Cross, replying to a question in the House of Commons last night, said that the summed-up replies received from the local Government in Bengal and Assam urge the withdrawal of Mr. Ilbert's Criminal Procedure Bill, while those received from the Madras and Bombay Presidencies, and from the North-West and Central Provincies and the Punjab, are against its withdrawal. Replies have not yet been received from Coorg, Hyderabad, and Burma. The hon. gentleman added that the local Governments. had suggested various modifications of the bill.

Madrid 21: It is announced that His Majesty King Alphonse will visit the Emperor of Germany on the 20th of September.

London 22nd: In the House of Commons last night, Sir Stafford Northcote attacked the policy of the Government in their mode of conducting Parliamentary proceedings, and amongst other things, complained of the alarming reticence of Her Majesty's Ministers relative to the Madagascar affair.—In reply, Mr. Gladstone said that nothing had occurred in Madagascar to disturb the friendly alliance of England and France.—Referring to some remarks of Sir Stafford Northcote on the Marquis of Ripon's policy in India, Mr. Gladstone said he regretted they had been made, as they were calculated to weaken the hands of the Viceroy. The Right Hon'ble gentleman proceeded to say that the opinions of Anglo-Indians on this point were not judged by Her Majesty's Government to be the best, inasmuch as they were inclined to indulge in a spirit of ascendency, which must be checked. Mr. Gladstone then extolled the courage and discretion of the Marquis of Ripon, and said that opposition to his policy will subside when Anglo-Indians recognise the dangers they prognosticate to be shadowy. In the meantime, he said, the British Government must go steadily on in building up a civilized society in India.—Repying to a further question, Mr. Gladstone said that the Government had no information respecting the reported postponement of Maharajah Dhuleep Singh's visit to India, and that the matter had been referred to the Indian Government.—It is reported that relations between France and Spain are not satisfactory.

Berlin, 22th: The *North German Gazette* publishes an article to-day alluding to the French attacks on Germany, and in which it denounces France as the sole disturber of the maintenance of European peace.

London, 23 rd: News has been received from Tonquin, stating that on the 15th inst. two thousand French troops attacked Phucai, a place situated seven miles beyond Hanoi. After severe fighting, the French were driven back with a loss of 76 men in killed and wounded.—Mr. Cross, submiting the Indian Budget to the House of Commons last night, urged the construction within reasonable limits of railways in India, in order to enable the surplus crops to reach the markets. Referring to the subsidy granted to the Ameer, the hon. gentleman said that he concluded that the Marquis of Ripon endeavoured to cultivate friendly relations with the Ameer, with whom cordial concord now prevails. Our best safeguard, Mr. Cross said, against frontier complications lies in the ability of the Ameer to defend his State. Cordial friendship between the Government of India and the ruler of Afghanistan is cheaper than any feeling of shyness on the latter's part, and the India Government had therefore deemed it right to enable the Ameer to maintain his position.—The House of Lords last night threw out, on the second reading, the Scotch Local Self-Government Bill.

PASSENGERS SAILED.

Per Str *Cascapedia*, 18, for Liverpool:

Mr Roselette, Mr A Turner, Capt T Owens, Mrs Bertram, two Misses Cummins, Capt Crowden, Miss Cavendish, and Mr Newbeth and twenty-six deck passengers.

Per P and O Str *Venetia*, 21:

For London—Col E B Sladen, Lieut Col H Grey, Col C C Minchin, Lieut Col and Mrs R C Money and child, Col and Mrs Holroyd, Major H W Hastings, Major D C Andrews, Miss Wilson, Mr Phillips, Mr Vesey, Mr W C Bennet, Dr W Jackson, Lieut F E Cuthbertson, Surg Major F Pont, Mr E A Stoney, Capt R M Brady, Surgeon K D L Kirkwood, Mr T Turner, Mr Mahomed Moosa Ali, Mr James Scott, and Mr Alexander Wilson.

For Suez—Surgeon L T Young.

PASSENGERS ARRIVED.

Per P and O Str *Deccan*, 22:

Fron London—Mr and Mrs Scharleib, Mrs Edwards and 2 children, Mr Fergusson, Asst. Apothecary Edwards, Miss Groves, Rev Norton's 2 children, and Mr Hartwell

From Brindisi—Mr W T Ryves, Mr R Harvey, Mr H W Lushington, Colnel H N C Hunt, Mr E J Wright, Lieut Colonel E Marryat, and Major T A Wilson.

From Venice—Mr J B Harris, Mr H C Robertson, and Mr C Chapman.

From Aden—Lieutenant Bickford.

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th August 1883.

G. W. Osborne, 31st December 1883, Rs. 7-10; Rev. O. Lohr, 21st July 1883, Rs. 7-10.

New Advertisements.

EDUCATION AT HOME.

TO PARENTS AND GUARDIANS.

The Misses BARTON (who have had 16 year's experience in tuition) receive a limited number of young Gentlemen to Board and Educate at

Rother House, College Park, Lewisham.

The pupils are instructed in the ordinary branches of English Education, French, German, Latin, Drawing, Pianoforte, &c., and efficiently prepared for public schools.

Terms.—50 Guineas per annum.

Lewisham is one of the healthiest localities near London, pleasantly situated in Kent, the Garden of England.

References given and required.

Rother House School
Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammer, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.
Examiner.

THE INDIAN WAR CRY.

THE OFFICIAL GAZETTE OF THE INDIAN DIVISION OF THE SALVATION ARMY.

Terms *by post, paid in advance*: Single numbers, 1 a.; 10, 4 as.; 100, Rs. 2-4, Annual Subscription: 1 copy (sent weekly) Rs. 3-0; 2 copies, 3-12; 6 copies, Rs. 7; 12 copies, Rs. 12.

ADDRESS MAJOR TUCKER.
Headquarters Salvation Army, Bombay.

NEW SPECIAL BOOKS.

Highly recommended by Physicians, Editors, Clergymen and others.

	Rs.	a.
Social Impurity, 200 pp. clo. gilt stamp.	1	8
Queenly Womanhood ...Rs. 1; clo. limp.	1	4
A noble Army and a Holy War.....	0	8

Sent post free on receipt of price.

Agent Hope Publishing Co.,
BOMBAY.

DR. COOPER'S
ELECTRIC MEDALS.

Sale steadily going on.

Numerous testimonials received to their efficacy.

Affective—Inexpensive—Everlasting.

Price Rs. 1-4 Postage and packing 6 As.
Apply to the Manager
of this paper.

H. A. GEYER & Co.,
BOMBAY.

Have removed to their new and spacious premises at

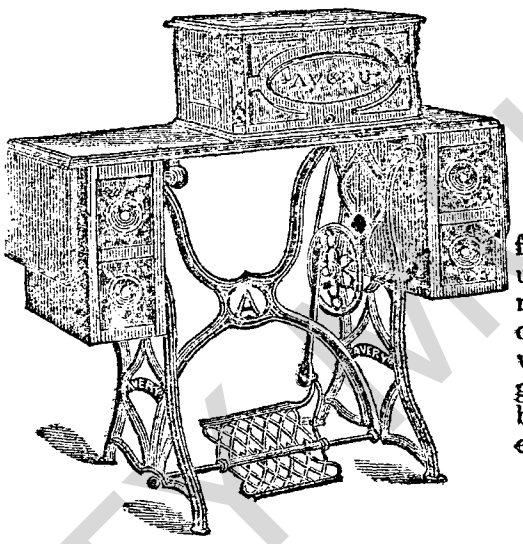
No. 7, Hornby Row,

Opposite the Post Office.

Just received another stock of our World-Renowned and justly celebrated

SEWING MACHINES.

From the best English, American and Continental Makers. All kinds, sizes, and descriptions, and for every class of sewing, from the finest muslin to the thickest leather. Thousands of these Machines are now in use all over the country, and are giving the most decided and entire satisfaction. Everybody pleased and delighted. Demand! Unabated Success!! Universal Appreciation!!! Continual Triumph!!!!



50 DIFFERENT KINDs.

THE LARGEST DEPOT IN INDIA.

Extensive stock to select from. All the latest and most useful automatic improvements, attachments and accessories. Quality, capacity, workmanship and finish guaranteedd to be the very best. All Machines warranted for twelve months.

Send for Illustrated Price Lists.

H. A. GEYER, & Co.,

Note new address—7, HORNBY ROW,
Bombay.

COFFEE—COFFEE—COFFEE.
(The real Mocha Brand)
REGISTERED.

SPARKLING ÆRATED COFFEE

is the latest novelty in refreshing drinks and is now introduced for the first time into Bombay. The fragrant Arabian berry from which this refreshing and exhilarating beverage is prepared, enjoys a world-wide reputation, and it is unnecessary therefore to say anything here of its merits. In placing his

SPARKLING ÆRATED COFFEE

before the public the undersigned does not attempt to claim for it the properties ascribed to Ozo, Phospho, Zoedone, &c., but simply relies on the reputation that Coffee enjoys, to make it a popular beverage.

SPARKLING ÆRATED COFFEE

will be found invaluable in the Sick room and to travellers by Rail and Steamer, whilst promoters of the Temperance movement will find in it a valuable ally in weaning the intemperate from their craving for alcoholic drinks.

In Champagne Pints.....Per dozen Rs. 2-8-0
(4 annas per dozen refunded for empties)

AGENTS WANTED ALL OVER INDIA—LIBERAL TERMS.

W. J. ESSAI,

GENERAL PROVISION CASH STORES
FORBES STREET;
ESPLANADE ROAD; CUMBALLA HILL.
BOMBAY.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

English and Romanized Marathi Gospel of John, 12mo., cloth, new edition, price 8 annas per copy.

Marathi Separate Gospels 16mo, price 3 pies per copy

EDUCATION IN ENGLAND.

ELGIN COLLEGE, CHEPSTON VILLAS, BAYSWATER, W.

The Misses Gregson receive young ladies from India at Elgin College for their education, and prepare them for the Oxford and Cambridge Examinations.

The College is attended by Professional Masters.—*Terms* 60 *Guineas.*

References can be made to the Parents of Pupils now in the College, and the Rev. J. Gelson Gregson, Mussoorie, N. W. P. 2-6-83—12.

ASIATIC SOCIETY MUMBAI

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Bareilly, N. W. P. Principal.

This paper has, as its sole and special representatve in America, for the reception of advertisements and subscriptions. The **International Newspaper Agency**, H. P. Hupbard, Proprietor, New Haven, Connecticut, United States of America, (a beautiful city two hours ride east of New York) where all the editions of this publication can be found regularly on file, with all other prominent newspapers of the world, and where contracts can be made for all at publishers best rates.

FOR SALE.

A COVERED HAND-CART, with glass cases, adapted to selling stores books, &c. Rs. 30.

Apply to Mr. SUMANT VISHNU,
Proprietor of the
Anglo-Vernacular Press,
104 Tank Street, Byculla, Bombay.

MAGIC LANTERN FOR BOYS.

Just received some Magic Lanterns from America. *It is a very good play for boys,* and can be managed very easily.

Price Rs. 25 including 6 slides and 1 extra reflector,

Order at once to
The Manager
Bombay Guardian.

THE CHOWKREE TEA FACTORY,

PROPRIETOR J. G. BELLAIRS.
KUMAON N. W. P.

SUMANT VISHNU,
Sole Agent,
BOMBAY.

7,000 FEET MOUNTAIN TEA,

This Factory's Teas are specially made for drinking Pure, and not for mixing purposes, from the choicest leaves, free from all adulteration, under the supervision of the Proprietor and a Chinaman of more than 30 years' experience of Tea in India The bouquet and aroma of this Factory's Tea, owing to the height above the sea at which it is grown, cannot be surpassed.

JUST RECEIVED A FRESH CONSIGNMENT OF THESE TEAS,

The following prices are much cheaper than any offered in the Bombay Market.

PRICES.	In 1 lb tins. Rs.	a.	
Extra Choice Orange Pekoe	1	10	per lb
Orange Pekoe	1	6	do
Factory Mixture	1	4	do
Proprietor's Own Choice	1	2	do
Chowkree Mixture	1	0	do
Factory Blend	0	15	do
Pekoe Dust	0	12	do
Broken Tea	0	10	do
Tea Dust	0	9	do
Guards Mixture ...in 2 lbs tins.	1	4	do

Broken tea ½ lb packet 6 As. ¼ lb packet 3 As.

SEND A POST CARD WITH YOUR FULL ADDRESS TO
SUMANT VISHNU
Anglo-Vernacular Press.
(In the same lane as the Gov't. Tel. Office,)
Byculla, BOMBAY.

1840. **1883.**

PAIN KILLER.
A PURELY VEGETABLE MEDICINE
For INTERNAL and EXTERNAL use.
THE OLDEST, BEST & MOST WIDELY KNOWN FAMILY MEDICINE.

A SURE CURE for all the diseases for which it is recommended, and is always perfectly safe in the hands of even the most inexperienced persons.

PERRY DAVIS' PAIN KILLER

IS RECOMMENDED by Physicians, Ministers, Missionaries, Managers of Factories, Workshops, and Plantations, by Nurses in Hospitals—in short, by Everybody everywhere who has ever given it a trial.

HAS STOOD THE TEST OF FORTY YEARS' TRIAL.

PAIN KILLER should have a place in every factory, machine-shop, and mill, on every farm and plantation, and in every household, ready for immediate use not only for accidents, cuts, bruises, sores, etc., but in case of sudden sickness of any kind.

PAIN KILLER is the well-tried and trusted friend of the Farmer, Planter, Sailor, Mechanic, and in fact of all classes wanting a sure and safe medicine which will always be at hand, and can be freely used internally or externally without fear of harm and with certainty of relief.

Its price brings it within the reach of all; and it will annually save many times its cost in doctors' bills.

For sale by all druggists

PERRY DAVIS & SON, Proprs., Providence, R. I.

Authorized Agent in Bombay.

ESUF ALLI HIPTOOLA,

No. 9 Pir Market.

For Sale by all the leading Chemists throughout India.

DR. BHAU DAJI'S

CELEBRATED LEPROSY MEDICINE.

FOR EXTERNAL USE.—Price Rs. 2-8-0 per bottle, without postage.

This bottle will last for 15 *days if rubbed thrice a day.*

FOR INTERNAL USE.—Price As. 12 per bottle, without postage.

This will last for more than a month.

A Pamphlet (Royal 8 vo.) containing the late Dr. Bhau Dajee's treatment of Leprosy will be forwarded to any address on receipt of **3 ANNAS STAMPS ONLY,** including Postage.

Apply to the Manager Anglo-Vernacular Press.

104 *Tank Street, New Nagpada, Bombay.*

ALL ORDERS SPEEDILY AND PROMPTLY EXECUTED.

BOOKS—METHODIST BOOK CONCERN.

Methodist Hymnals at 1-4, 1-14, 2-8, 4-6.	
Foster's Christian Purity	3-12
Harman's Introduction to the study of the Bible	10-0
Fletcher's checks,—sheep	8-6
Thalheimer's ancient Hist	3-8
Hill's Rhetoric	3-0
Blackburn's History	6-4
Porter's Intellectual science	7-8

CATECHISMS.

Transmission of Life	3-8
Physical condition of woman	3-8

Address—AGENT,
Mazagon, Bombay.

AMERICAN CORN FLOUR.

Just received a small shipment of fine American Corn Flour direct from New York. The Corn Flour is put up in neat tin cans of 1 lb. each accompanied with reipes for preparing it into tasty dishes—Itcs superior to any thing of the kind obtainable in the bazars.

Price As. 10 per tin.

Sent by Unpaid Parcel Post.

Apply to MR. SUMANT VISHNU.
Anglo-Vernacular Press
New Nagpada, Bombay.

WONDERFUL MEDICINE!

No developments in modern science have been so marked or productive of good to the human race as those attained in connection with Electricity.

Taking now its curative powers alone, the *benefit accomplished and sick* restored to health, have been as wonderful as the evil removed and the ignorance dispelled.

Electricity stimulates organic action and renews vital energy.

Being nature's remedy it is safe, economical and thorough. All diseases arising from impaired circulation or impure blood at once yield to its curative influence.

Rheumatism, Neuralgia, Asthma, General Debility, Paralysis Dyopepsia, Bowel complaint and even cholera are among the prominent diseases *that recognize in* Electricity their most uncompromising opponent and eradicator.

Dr. Cooper's Battery made and patented in America in a most simple, economical form an electrical machine whose action on the human system is constant, night and day, producing on young and old the most salutary effects. It's low price places it within reach of all.

Its permanency obviates all expense of getting fresh batteries to renew old ones, while its power for good, makes it a most desirable companion for rich and poor alike. Flattering testimonials from all parts of the country have been and are constantly being received from patients testifying to the efficacy of Dr. Cooper's Batteries.

Order from

THE MANAGER OF THIS

PAPER.

A CONCENTRATED NUTRITIOUS DIGESTIVE FOOD.

OL: MORRH: O EXT: MALTI "KEPLER"

The KEPLER improved Cod-Liver Oil with Extract of Malt.

Suggest edbyDR. DAVIS, Chicago, U.S.A.

Owing to an IMPROVEMENT in the flavour of the KEPLER MALT and OIL, the taste of the Cod-Liver Oil is now we believe so thoroughly disguised as to render it agreeable to the most delicate and fastidious.

A permanent and extremely palatable combination of the finest Norwegian Cod-Liver Oil with the "Kepler" Concentrated Extract of Malt.

THE BEST FOOD FOR PRODUCING FAT AND MUSCLE.

It is generally admitted by the Medical Profession that PURE NORWEGIAN COD-LIVER OIL is a most valuable nutritive food for wasting systems but its disagreeable flavour and after-taste render it objectionable to many persons, and when taken alone it is so rich that it is frequently found to derange the digestion. By combining it with the "KEPLER" MALT EXTRACT, we obtain a highly Concentrated and Nutritious Food, possessing all the valuable properties of both substances; *the excess of fatty matter is reduced to a proportion which can be easily digested* and the Compound is exceedingly palatable and leaves no after-taste.

MALT EXTRACT being rich in *nitrogenous* elements, or flesh formers, and Cod-Liver Oil in *Carbo-hydrates*, or fat producers, his compound is found to be *nutritious in the highest* degree, and its use is calculated to lead to a progressive *increase in strength* and *weight*.

The Lancet says: "It has hardly any of the disagreeable taste of the Oil. Many could take it easily who cannot take the Oil."

The Medical Times and Gazette says:—The 'Kepler" Malt Extract with Cod-Liver Oil also deserves praise. It does certainly both smell and taste of Cod-Liver Oil, but to a degree so remarkably slight that no one probably will find any difficulty either in taking or digesting it."

The British Medical Journal says:—"Combined with Cod-Liver Oil, Malt Extract seems to increase the nutritive powers of the Oil, and to render it more easily digestible."

The New York Medical Record says:—"In the majority of cases, Cod-Liver Oil, when taken alone, is not completely assimilated, as is proved by the series of investigations at the Episcopal Hospital, Philadelphia. In the few instances where the Oil had been fully absorbed, the patients had grown fat."

From the *Pharmaceutical Journal*.—"At a discussion on Extract of Malt at the Pharmaceutical Society, Professor J. Redwood said, 'the Emulsion which Malt Extract dirms with Cod-Liver Oil, can be mixed with mater or milk, without any separation of the Oil taking place, and the agreeable flavour of the Extract facilitates administration. One of my sons had occasion to take large quantities of Cod-Liver Oil, and found there was no medium through which he could take it to the same extent as Malt Extract.'"

Adults may take a desert or table spoonful three times daily, directly after (or best with) meals. In some cases it may prove best to begin with a teaspoonful and gradually increase to the full dose.

To secure a genuine article, be particular to specify "Kepler."

ASIATICSOCIETYMUMBAI

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. At Byculla, near the Railway Station.
2. The "John Connon" School, Esplanade, opposit the Queen's Statue.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers. Mr. Rhenius. Mrs Engel. "John Connon School. Mr. D Bhore. Mr. C. Rosselet. Byculla School.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon Shool. Herr Mehnert, Byculla School.

Drawing Master—Mr. Fritchley, Certificated Teachar, School of Art, "John Connon" School.

Mr. Maddon Pandarung Certificated Teacher, School of Art. Byculla School.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught. Pupils from these Schools have been exceptionally and uniformly successful at the Matrieulation Examinations of the Bombay Uuiversity.

Mr. and Mrs. Macdonald receive a limited number of Bearders, Boys and Girls, at Byculla

R. JEFFREY,
T. H. GREIG.
Joint Honerary Secretaries.

Marine Lines, October 30, 1882.

READ! READ!!

Rev. J. M. Goheen, (Am. Pres. Mission, Lohapore), writes :—

DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. *I have found nothing so good for fever in India.*

Yours, &c.,
J. M. GOHEEN,
Am. P. Mission.

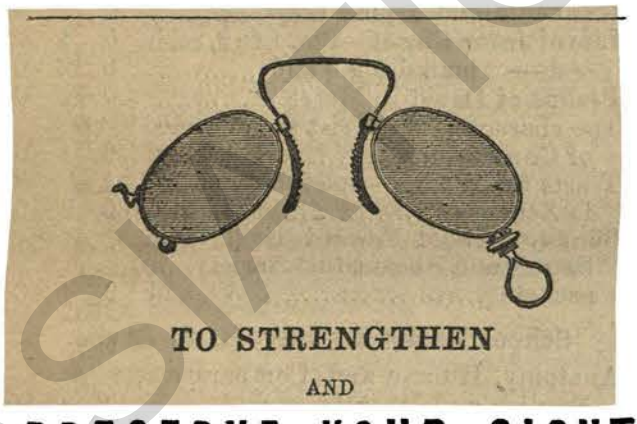
THE GREAT AMERICAN FEVER PILL.

Chills and Fever, Remittent, Intermittent and Bilious Fevers, Jaundice, and Liver Complaint.

Quick, certain and reliable and a most approved substitute for Sulphate of Quinine.

Price per phial containing six dozen sugar coated Pills Rs. 1-4-0 and per dozen phials Rs. 13.

Apply to the Manager Bombay Guardian, 104 Tank Street, Byculla, Bombay.



TO STRENGTHEN
AND

PRESERVE YOUR SIGHT

USE THE

Luculent Pebble Spectacles to be procured only from

LAWRENCE AND MAYO,
Oculists and Opticians,
Rampart Row (above Soundy & Co.),
Bombay.

Pamphlet and price-list free on application.

ANCHOR LINE.

Indian Service between Bombay, Liverpool and Mediterranean.

The following sailings have been arranged.

BOMBAY TO LIVERPOOL DIRECT.

	Captain.	Tons.	H. P.	About.	
s s "Victoria"	John Craig	3242	480	31st August	1883

To be followed by other 1st Class steamers at regular intervals.

These Steamers have been specially fitted for the Indian Trade, and have accommodation for a large number of Saloon Passengers.

Each Steamer carries a Surgeon and Stewardess.

Fare through to New York...	...Rs.	600
Do. do. to Liverpool	... „	500
Do. do. to Marseilles and Genoa	... „	450
Do. do. to Naples	... „	400

The New York passegers are booked in connection with the Co.'s Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For the convenience of *Indian* passengers, an Agency has been opened at 8, Regent Street, London S. W.

For plans, handbooks of information, and for any information,

Apply to W. & A. GRAHAM & Co.,

Graham's Buildings, Bombay,
16th *August 1883.*

Agents.

THE SINGER MANUFACTURING COMPANY.

SINGER'S Genuine Lock stitch sewing Machines are the best, the cheapest, and the most durable of all other Machines in existence. They are with all latest improvements, complete in accessories, and can sew from the thinnest muslin to the thickest leather. They have won more than 200 prizes in all the great exhibitions of the world, including the International Exhibitions of London, Dublin, Paris, Lyons. Vienna, Moscow, Naples, and Brehmen,

☞ LATEST VICTORY OVER ALL COMPETITORS ! ! !

AT THE

Industrial Exhibition held at Sunderland from the 18th February to the 14th March 1882 there was an unusually exciting contest for the prizes by the numerous exhibitors of sewing Machines.

The various Machines were carefully and thoroughly tested when the great superiority of the Singer's Sewing Machines both as regards the capacity for work and general excellence was immediately made apparent and was acknowledged by the Judges who awarded the Highest Prize to

THE SINGER MANUFACTURING COMPANY.

The Company sold in Machines.

1872, 219,758
1873, 232,444
1874, 241,679
1875, 249,842
1876, 262,316
1877, 282,812
1878, 356,432
1879, 431,167
1880, 538,609
1881, 561,036

And in 1882, 603,293

Beware of imitation Machines alike in appearance yet worthless in working ! !

Foot Machine Rs. 78.

With Cover Rs. 89.

Their increasing sale is the most conclusive evidence of the Superiority of the Genuine Singer Sewing Machines and still further proofs are afforded by the great success which they obtain at the various exibitions in all parts of the world.

Compare this diagram and you will easily find the dodge.

FOR CASH OR ON THE HIRING SYSTEM.

More than 1000 Machines for all class of work with all their duplicate parts, needles, cotton, oil &c are generally in stock.

Prices from Rs. 56

10 PER CENT DISCOUNT FOR CASH.

Price lists and full particulars post free.

To avoid deception buy the Genuine Singer from the Company's only Office in Bombay,
2 Church Gate Street ; or of their Branch Offices—
Hall Road, Donald Town, LAHORE ; 4, Dalhousie Square, CALCUTTA ; & 14, Elgin Road, ALLAHABAD.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

New Books.

	Rs.	A.	P.
Stepping stones to Higher Things by Captain Seton Churchill. *"Sound in teaching brimful of earnestness, brightened with illustrations and manifestly the outcome of personal spiritual experience"*	2	3	0
Hours with the Bible Vol. V. Geikie *"Fully sustains the reputation of the preceeding volumes; the authors erudition and extensive knowledge are apparent on every page"*	3	12	0
Methodist Hymnbook — Illustrated by Biography, History, Incident and Anecdote—Stevenson	3	12	0
Memories of the Past-Records of Ministerial life—Griffin	2	13	0
Natural Law in the Spiritual World Henry Drummond F. R. S. E., *"Full of the Germs and Seeds of things. Before long its fresh and brilliant illustrations of the oldest truths will become the property of the religious mind of the country"*	4	11	0
The Scripture half hour at Mothers' Meetings [Barrett	1	2	0
Life and Work among the Navvies—	0	10	0
The Midnight Cry—McHardie. *"The large acquaintance of the authoress with Scripture and her profound appreciation of it, her vast knowledge and research will strike and convince every reader"*	6	9	0
Genesis the Third; History not Fable —White [Creation—Cotterill	0	10	0
Does Science aid Faith in regard to	2	3	0
Rome and the Newest Fashions in Religion; Treating on the Vatican Decrees, Vaticanism, Speeches of the Pope.—Gladstone	4	11	0
"Herein is love"—Brown. *"A series of earnest and tender teachings upon Christian Doctrine"*	0	15	0
The Bible, Its Revelation, Inspiration and Evidence—Robson	4	11	0
The Tower of Egypt, or Types and Chronology of the Great Pyramid —(A. R. G.)	2	8	0
Read and Judge the (so called) Salvation Army —Transl. from the French of the Countess de Gasparin [Edersheim	0	10	0
The Laws and Polity of the Jews—	1	7	0
The very Words of Christ, According to the Authorized Version	0	15	0
The Official Year-Book of the Church of England	2	8	0
Dr. A. Judson—His Life and Labours—Ed. Judson	5	10	0
James Abraham Garfield—Hoar	1	9	0
Minister Pocket Diary for 1883 and Clerical Vade Mecum. *"The completest book of the sort, almost every want is provided for"*	1	14	0
Prophecy its Nature and Evidence—Redford	2	13	0
Sunday Meditations—Moore	2	13	0
Decennial Missionary Conference Calcutta 1882—83. *"The report is very satisfactory and those, to whose industry and skill its general excellency is due, have laid students of missionary literature under great obligations"* nett	3	12	0
Life of Mrs. Prentiss (the author of Stepping Heavenward &c.)	4	11	0
Commentary on Romans—Beet. *"Cannot be beat"—(Spurgeon)*	4	11	0
Unspoken Addresses—Reany	0	10	0
Socialism and Communism in their Practical Application—Kaufmann..	1	4	0

Cambridge Bible for Schools.

Joshua—Maclear	1	9	0
Judges—Lias	2	3	0
I Samuel—Kirkpatrick	2	3	0
Ecclesiastes—Plumptre	3	2	0
Jeremiah and Lamentations—Sheane	2	13	0
Jonah—Perowne	0	15	0
Micah—Cheyne	0	15	0
Matthew—Carr	1	9	0
Mark—Maclear	1	9	0
Luke—Farrar	2	13	0
Acts—Lumby	2	13	0
II Corinthians—Lias	1	4	0
James—Plumptre	0	15	0

Hand Books for Bible Classes.

"Each book is a little library in itself, the essence of great books"

Judges—Douglas		0	12	6
Presbyterianism—Macpherson Galatians—Macgregor Life of Christ—Stalker The Sacraments—Candlish	each	0	15	0
Joshua—Douglas [—Dods Haggai, Jeremiah and Malachi The Reformation—Lindsay Romans—Brown	each	1	4	0
Genesis—Dods [pherson Confession of Faith—Mac-	each	1	9	0

Household Library of Exposition.

Adam Noah and Abraham—Parker		1	14	0
Isaac, Jacob & Joseph—Dods Speeches of the Apostles—Fraser [—Lang The Last Supper of our Lord The Lamb of God—Nicoll The Galilean Gospel—Bruce The Life of David-Maclaren	each	2	3	0

Christian Evidence Series.

Some Witnesses for the Faith	0	13	6
Some Modern Religious Difficulties	0	15	0
Thoughts on the Bible—Gresley	0	15	0
Miracles—Litton [cester	0	15	0
Modern unbelief—Bishop of Glou-	0	15	0
Theism and Christianity	0	15	0
Moral Difficulties in the Bible—Hessey	0	15	0
Hist. Illus: of Old Testament—Rowlinson —[Carpenter	0	15	0
Witness of the Heart to Christianity	0	15	0
Natural theology of Natural Beauty —Tywrhitt [Maitland	0	15	0
The Argument from Prophecy—	0	15	0
Steps to Faith—Maitland	0	15	0
Scepticism and Faith—Maitland	0	15	0
Theism or Agnosticism—Maitland	0	15	0
Scripture Doctrine of Creation—Birks	0	15	0
Story of Creation—Ackland	0	15	0
Royal teaching of New Test—Row	0	15	0
Can we believe in Miracles—Warrington —do—	0	15	0

	Rs.	A.	P.
When was the Pentateuch Written—	0	15	0

Miscellaneous Works.

Geikie's Life of Christ—2 Vols	18	12	0
—do— Cheap edit. —do—	10	0	0
Commentary on St. Luke 2 vols. —Godet	13	2	0
Commentary on St. John 3 vols.—do—	19	11	0
Godet's Biblical studies, Old and New Testament—Lyttleton each. *"These essays will be of great service to ministers."*	4	11	0
Set of 7 Volumes for cash *nett*	38	0	0
Commentary on Romans—Hodge	1	14	0
Kingdom of Israel and Judah—Pt. 1 and 2 each—Green	1	4	0
Perowne on the Psalms—2 Vols.	21	4	0
Christian Ministry to the Young—Green [Cooper	1	2	0
God, the Soul and a Future State—	1	9	0
Bridge of History over Gulf of Time —Cooper [Christ—Cooper	1	9	0
Verity and Value of Miracles of	1	9	0
Science and Scripture—Young	3	2	0

Books on Phonography.

Pitmans Phonographic Dictionary	2	8	0
New Test. in Phonography	2	13	0
The Reporters' Guide—Reed	0	15	0
Pilgrims Progress	0	15	0
The Literary Ladder—Reade	0	10	0
Hand-book of Phonic-short-hand—Jones	1	4	0
The Vicar of Wakefield	1	10	9
The Phonographic Reader	0	5	8
Reporting Exercises—Pitman	0	5	0
Select Poetry—Pitman	0	5	0
Key to Phonographic Teacher	0	5	0
Exercises in Phonography	0	1	0
The Little things of Nature	0	10	0

Recent Mahrtti Publications.

Sacred Songs 0-6-0; 0-8-0 and	0	10	0
Additional Sacred Songs	0	1	0
Life of Hari Ramchandra Khisti 0-2-0; 0-4-0 and	0	6	0
International Sunday School Lessons July to Dec. 0-1-0 and	0	2	0
Handy weapons from the great armoury	0	0	3
The Book called the Bible	0	0	6
An Enquirer's addresses to his Countrymen	0	0	3
What is in the Veda	0	1	0
The Glories of Singhast	0	0	3
What is in the Satya Veda	0	0	6
Our Children's Hymn book	0	1	0
Life of Jesus Christ—Pts. 1 to 9, each	0	1	0
—do— bound 0-9-0 and	0	12	0
Psalms of David in Metre	0	12	0
The character of Christ an evidence of Christianity 1 As. and	0	1	6
Tracts for Women—useful for work in Zenanas 1 As. and	0	2	0
Sunday School Reward tickets—in large and beautiful variety in packets 3 As. and	0	4	0

School Books By Rev. H. J. Bruce.

Anatomy, Human and Comparative, English and Marathi, each	2	0	0
Elements of Astronomy, (Marathi,)	1	8	0
Illustrated Primary Arithmetic, (Mar.)	0	3	0

The attention of the Friends of the above Society, and of the Public generally, is invited to the above selection from the stock of books now on sale at the depot. (Address—The Superintendent.)

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, No. 104, Tank Street, New Nagpada BOMBAY.